

The subject of the Upanishad is the consciousness experienced in three states of jagrad ,swapna and sushupthy . Hence, important in study of consciousness and in neurosciences

Mandukya Upanishad with Kaarika

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Mandukya Upanishad with Mandukyakaarika



Shanthipaatha

Om Bhadram karnebhi: srunuyaama devaa :

Bhadram pasyemaakshadhityajthraa:

Sthirairangaisthushtavaamsasthanubhi:

Vyasema devahitham yadaayu:

Swasthina Indro Vridhasrava:

Swasthina Pushaa Viswadwedhaa:

Swasthina stharshyo Arishtanemi:

Swasthino Brihaspathirdhadaathu.

Om Shanthi: Shanthi:Shanthi :

Mangalasloka :

Pragnaanamsu prathanai :sthiracharanikara

Vyaapiebhirvaaapyalokaaan

Bhukthwaa bhogaan sthavishtaan purapi

Dhishanodbhaasithaan kaamajanyaan

Peethwaa sarvaan viseshaan saswapithimadhurabung-

Maayayaa bhojayano

Maayaasamkhyaa thureeyam paramamrithamajam

Brahmayathannathosmi

Yo Viswaathmaa vidhijavishayaan praasya

Bhogaan sthavishtaan

Paschaanyaam swamathivibhavaan

jyothishswena sookshmaan

sarvaanethaan punarapi sanai:swathmani sthaapayithwaa

hithwaa sarvaan viseshaan vigathagunagana:

paathwasou na sthureeya:

I prostrate before that Aja(birthless) Brahman ,which spreading in all fixed and moving worlds by the groups of its rays of Pragna(consciousness) enjoying all gross things in Jagrad,drinking all subtle enjoyments ,derived from desires and revealed by intellect in dreams ,and enjoying its own sweetness and making others enjoy by its Maaya , remains as the Maaya samkhyaa (Number of illusion) Thureeya ,in the absolute Amritha state..

Which Athman of the cosmos after enjoying all gross subjects enjoys all subtle and enlightened (Jyothisha) dream subjects and then fixes all those experiences in one's own Athman and exists as Thureeya,beyond all qualities(Guna) protects all .

There are only 12 slokas in Mandukya Upanishad belonging to Atharvaveda .Goudapada created a Karika which is lengthy and having four Prakarana for this.The first Prakarana is the Aagamaprakaara .The darsana or visions of the Rishi(sage)is of two types.One is Agama and the other is Nigama.Aagama is the thanthra or method.Nigama is the Veda or Sruthi.

Aa =Shiva experience

Ga= knowledge of Gathi or movement (vibrational dynamics)

Ma= destruction of Mala or blemishes

These three letters make Aagama.The three parts of Aagama are Thanthra,Manthra and Upadesha or advice .Manthra and Upadesha are common for Aagama and Nigama.Thanthra or method is defined as :

Thanyathe vistharyathe gnaanm anena ithi Thanthram .

The word Than means to expand ,explain and spread etc.

Mandukya Upanishad its kaarika and the commentary of it by Sankara agree the method of Thanthra .The use of Vyapirbhirvapyalokaan and its meaning in Mangalasloka is not accidental.In the book “Fundamentals of philosophy of Thanthra “ the words Agama and Nigama are explained as equivalent terms in many ways (page 42.Manoranjana Basu.Meera Publishers.Calcutta 1986).The subject of the Upanishad is the consciousness experienced in three states of jagrad ,swapna and sushupthy as we see from Mangalasloka itself.Because of this the Upanishad and its Karika and commentary are noteworthy for those who are interested in study of consciousness and in neurosciences.

Mandukya Upanishad

1.Hari :Om .

Om ithyedaaksharam idam sarvam

Thasyopavyakhyaanam

Bhootham bhavad bhavishyadithi

Sarvam omkaarameva: ya chaanyath trikaalaatheetham

Thadapyomkaara eva.

Hari Om.All these is the single Akshara OM.All is its explanations .Past,present and future –all is Omkara.Whatever is beyond these three times is also Omkara only. Whatever we experience is the light of consciousness.Both Agama and Nigama are science of Human consciousness.Word (Vak) is needed to explain and communicate one's experiences and to transfer consciousness.Whatever is associated with consciousness is therefore associated with word/Vaak.The word which is Para and Apra is Omkara or Akshara Brahman .All seen and unseen worlds are Pranava only.The time and timelessness is Om.The first sound Om is the cosmic sound and it is the greatest and the first both in Manthrasasthraa nd in Brahmasuthra.Brahmasuthra starts with “ikshatherna sabdam” eulogising it .In Varnamaala(garland of letters) ,the seed(Beeja) Bindu(point)and Naada(sound) are visualized by Thanthra and Manthra alike.The world of matter with form and the world of Manthra or sound is only two sides of the same SabdaBrahman .

Mananam viswavijnaanam thraanam samsaarabandhanaath ;

Dharmaarthakaamamokshanaam aamanthran manthra uchyathe.

According to Thanthra.Naadabindu has both Kala and Varna.It is the origin of all cosmos.Varna is the natural vibration of the first matter .In shiva the awakening of first vibration is the first awakening of consciousness as Vimarsha.That is reflected in Power or Shakthi to create the I-ness (Aham vaasana).This I-ness is the first idol or Bimba.All the phenomenon of the universe are only reflections of this I-ness .Without form (Roopa)Varna is not formed.In the Thrika of Kashmere Pratyabhigna Padhathi this reflection called universe (prapancha) is only a system comprising of Graahaka (cognizers =Gnaathaa) and Graahya (objects= Gneyam) to be known.

2.sarvam hyethad Brahma,Ayam Athmaa Brahma

Sothayam Athmaa chathushpaath

Everything is Brahman.This Athman is Brahman.This Athman has four padam or feet (parts).

In first sloka it is said Idam sarvam.In second sloka it is said I am that .This elevated consciousness identifying oneself as everything else is the greatest practical lesson in Vedantha.In Thanthra vidya according to the principle of Sadaashiva Thisness(Idantha) is in I-ness(Ahantha).This consciousness leads to the experience of I am all these .In that experience there is no apohana(abhava or emptiness /absence)or of smrithi(memory).It is direct experience in the present .Prapancha or universe is the reflection of the perfect experience of Shiva/Brahman .All Grahaka(cognisers) are reflections of the I ,Shiva only.All Grahya or cognizable objects are reflections of I only.Thus all wisdom and all knowledge is only reflection of Shivagnaana/Brahmagnaana.

Grahya or objects may seem different but in essence they are One.Grahaka(cognisers)also are felt as different ,but they too are One.Grahana or cognizance is actually light ,though it seems darkness.Th egrahya is bhasya (thing which can be revealed) and Grahya shakthi(power of cognition) is Bhaasa (enlightenment) .From the word Bhasa originated Bhaasha or language which reveals wisdom.That which reveals or manifests to exterior by communication is the Bhaasha or language.The Ha in the word Aham is the visarga which is simultaneously the Vacya (the said) and Vachaka (the sentence and the one who say it).

A=Anuthara

Ha=Visarga

Ma=Bindu

That makes Aham or I . Aham is I ,Brahman,Athman.My relation to the body is only an event in time and space and place .Once I know it ,I am beyond timespace and knowing the secret of Thanthra become free from all bondages and limitations.Then I directly perceive Sarvam Sarvathmakam as Pathanjali said .

The four paada:

A,U,M ,OM

Jagrad,Swapna,Sushupthy,Thureeya

Vaikhari,Madhyama,Pasyanthi and Para .

Om represents all these simultaneously .

2. Jaagarithasthaano :Bahi:pragna:

Sapthaangaekonavimsathi mukha:

Sthoolabhukvaiswaanara:prathamapaada;

Position in Jagrad or awakened state .Pragna or consciousness is towards external objects and worlds.There are seven organs or parts .Nineteen faces.Enjoys the gross things.This Vaiswanara is the first Paada.

The seven parts of body are head,face,eye ,praana,middle of body,vasthi and feet according to Chandogya Upanishad .They could represent the seven chakra of bioenergy in Thanthra .The cosmic body has corresponding 7 parts in

Dyuloka,agni,surya,vaayu,aakasa,jala,prithwi etc.The five elements,the beyond world of panchabhootha and eye of world as surya are the seven parts .By these seven parts one know and experience the gross world of the external body /world in awakened state of Jagrad.The 19 faces are the receiving ends of the five elements and the Vishaya of them. (five gnanendriya,five karmendriya,five praana,mind,intellect,and ahamkara ,chitha are the 19 mukha).By these the Vaiswanara know and experience gross external worlds.Since this field of consciousness has no separate existence from all gross objects ,it is considered the first step of the science of consciousness ,of science of Sound(sabda)and of Brahman .The first paada is not different from entire structure of the consciousness.One Rupee has 100 parts as 100 paise.If that is divided into four parts each part has 25 paise .Each 25 paise is unique but in a one Rupee coin all of them are united

as a single .Thus for a One rupee coin the four parts are not separate .It is merged in itself.The fourth paada Thureeya is that One rupee coin .While Viswa,Thaijasa and Praagna can be considered as the first three 25 paise coin merged in Thureeya .One cannot actually divide Thureeya.It is for easy understanding the division is imagined or supposed mathematically .

In the prajna of Jagrad there is a difference between I and You .The difference of Subject and object (Aham and Idam) do exist in it and Brahmasuthra begins explaining the limitations of such an externalized gross prajna.I had explained it in Brahmasindhu in detail (Commentary on Brahmasuthra).

I (Aham) Vishayi Kshethragna The individual who has a name Suvarna . The limited person by a name and form . The unlimited Athman

2. This (Idam) Vishayam Kshethram Prapancha(cosmos)

Home and family, Professional life

Pathology, Astronomy and astrology

Literature, Musicology; Books, Cooking

(this list can be extended to all subjects in which one is interested)

Thus the Vishaya or Fields(Kshethra)of interest are many and the I who witness those many is Eka .If I misunderstand that this limited self with name and form (body)is I ,I will always remain dualistic in outlook.If I understand that the body perishes but the Kshethra or field and the Athman who knows it is eternal and experience it then a transformation occur in my outlook to life.The cognizance of Vishaya is always subjective to the Vishayi .The Vishaya are always objective .The consciousness is that of the Subjective Vishayi.The Asthithwa is that of the Object /kshethra/field .Vedanthin divide knowledge to Purushathanthragana and Vasthuthanthragana.When one observes the Purusha or subjective Kshethragna itself as an object (objectively) then the science of consciousness become objective .The revealed Prama or knowledge in one's consciousness gets Praamaanya only when the cognizer has perfect knowledge of the subject .Without that no Indian system will accept the views of anyone.For gnaana there should be a pramaanya or verifiable perfection of enquiry is a systematic way of thinking scientifically .

Praamaanya needs both direct perception(sakshathkaara) of experience as well as

verifiable proof .For a guesswork(Anumaana) none of these are identifiable.Yet anumana is used in certain cases as a circumstantial evidence as pramaana.In Viparyaya though there is direct experience ,there is no pramaana or experimental verifiable proof.In direct Pratyaksha both do occur.Prama is a word defined by Gangesa .Yathra yad asthi thathra thasya anubhavaa pramaa.

Whatever objects exists in whatever time and in whatever places,in whatever different forms,having the experience of all of them in one single second (Muhoortha) in a single individual is Prama .In this Prama itself lie its Praamanya according to people who are Swathapraamanyavaadins .But Parathapramanyavaadins does not accept this.Kumartilabhatta was on the side of Swathapramanyavaada.Naiyayika were on side of Parathapramanyavaada.Swathapramanyavaada analyses the truth(satha)both mentally and logically (argumentatively).

Swathapraamaanya

Maanasika (Mental) Tharkkika(logical)

Satha (Subject) Satha (Object)

Subjective Objective

All consciousness is

At first satya/truth.

Then when memory

Comes some are felt

Experienced as

untruth

All consciousness

are first thought to

be truth.Some are

later proven to be

untruth .

Consciousness is

always truth and

there is no

untruth(mithya)in it

Pure Consciousness

is truth .But when it

is mixed ,it becomes

untruth

That which is not affected or changed by memory or by logical arguments ,and is always felt or experienced as Truth alone is the beginningless Truth . It is called Paramarthasatha or absolute truth by Advaitins and this is proven with sharp enquiry and experimentation both mentally and logically.

4. Swapnasthaanothantha:pragna:sapthanga

Ekonavimsathimukha:pravikthabhuk

Thaijaso dwitheeyapaada:

Position in dream sleep. Pragna in internal subjects and objects. There are seven parts and 19 faces as before but they enjoy the subtle internal things only and in dream state .This is Thaijasa,the second paada or division.

This is a purely internal function and has nothing to do with external worlds .Though we see in dreams some objects familiar to us during jagrad state ,we also see hitherto unknown,unseen unheard things as well.The mind is creating those sights and sounds and experiences for its own enjoyment in the subtle state .But mind has no control over those creations.It cannot prevent or produce a dream at will .dream is therefore a type of Choiceless awareness as J .Krishnamurthy would put it .There are several similarities between the dreams of sleep and Bhavana or creative imagination of jagrad state .Bhavana or creativity is a mystical experience.Like some dreams in it consciousness concentrate in subtle things as if in dreams.Mind ,separated from gross things,watches as observer/witness all the subtle functions of it .Thus in this process Athman is able to separate from body and body-consciousness and to watch it objectively as if a witness .Then Athman does not feel that I am the center of this limited body .This decentralization makes us free from all bondages and attachments. Time,space,directions,body and its attachments are crossed by Athman in such decentralized states.Poets,scientists ,Yogins and creative artists have experienced this in jagrad,in imaginary states ,in sleep and in sushupthy as well as in Dhyana.All creative moments are preceded by such experiences.For ordinary people this experience is possible

only in sleep. Since this experience is something any one and every one can verify, this is said to have Swathapraamaana (verifiable by itself).

Russell Neeli has put forward a vision similar to this. "Mystic flight experience is divided for analytical purposes into two components or aspects. One is a radical shift in attention (the attending consciousness) away from body to which it was previously attached as its unshakable spatiotemporal anchoring. The self or sense of me becomes disembodied and delocalized. In this position the individual experiences his self as being more or less divorced or detached from the body. The body is felt more as one object among other objects in the world than as the core of the individual's own being. The self disembodiment is followed by the second component, a feeling of freedom (liberation) from the sense of weighted downness with which the embodied existence is characterized... A sudden enormous intensification of attention (consciousness) simultaneous with its redirection into and absorption by as an outside or beyond of the spacetime-world in which the body remains (Russell Neeli: Wittgenstein: From mysticism to ordinary language. A study of the Viennese positivism and the thought of Ludwig Wittgenstein. State University of New York Press 1987. Page 71.)

5. *Yathra supthona kamchana kaamam kaamayathe*

Na kanchana swapnam pasyathi thath sushuptham

Sushupthasthaana ekibhootha: pragna-anagha

Evaanandamayo hi aanandabhuk chethomukha:

Prajnaashritheeyapaada:

Sushupthi is the state of sleep without any dreams and one has no desires at all. The person who sees dreams in sleep has desires in dream. Therefore the sushupthi is the dreamless sleep. In the state of sushupthi all become unified (Ekibhootha) and in the form of dense consciousness or knowledge, and blissful enjoying bliss alone with face of energy (facing the Chethas or Chitha alone and totally introspective) and that is called Praajna, the third part. The consciousness in jagrad and swapna are united as a single one in sushupthi and in that concentrated state without effort the Athman gets Ananda or bliss. Sankarabhashya says: *Yathaa loke niraayaasasthitha: sukhyaanandabhug uchyathe.* Without effort or work done, bliss is obtained.

In Kashmiri Shaivism Gnana is Athmaswaroopa and is the Chaithanya or light with form

of kriya or function. Chaithanyam drik kriyaavad. In Thanthra kriya and karma are different. Karma is that which is done with effort. Kriya is that done without effort. (The energy or force used is different in these two). The experience of bliss consciousness in sushupthy which Prajna gets is Kriyaroopa and effortless.

When we do some function if we have freedom to do it or not to do it, it is called Purushathanthra and is subjective. (Karthum anyathaa karthum). In sushupthy prajna has no choice to select freely whether I should enjoy this bliss. Therefore that choiceless experience of bliss is objective and called Vasthuthanthram. In dream some of the visions are under control of Viswan of jagrad. Some are not under control of Viswan. If we find a dream that is not familiar to us in jagrad state and if it is predictive and beyond time and space they are equivalent to sushupthy and experience of vasthuthanthragnana since it is choiceless and beyond our control or knowledge. Like sandhya between day and night, or as Visishtadhwai between Advaita and Dvaita, or as Bhedaabheda between bheda and abheda is the position of Thaijasa (swapna) between prajna and Viswa (sushupthy and Jagrad).

A full moon reflecting without effort in a clear lake is compared to Athman reflected in mind both in Thanthra and Vedantha. But Thanthra finds a difference. The lake does not know the moon reflected in it. But mind is able to understand the Prajna reflected in it. Even in sushupthy, the function of knowing or cognizing, experiencing is effortlessly included in it and that is why it is said Chaithanyam Drik kriyavath. From the part of the knower the function of experiencing is unified (ekibhootha) or integrated in knowledge and that gnaana is called Kriyasakthi. (The power of the function of knowing included). Gnaana is not a Vasthu or object. But the knower knows gnaana objectively is a reality or truth. To know a chair, a star or planet or universe, or a cookery or music or pathology or medicine is in the form of subject – object relationship. But the vision of knowledge in swapna and in sushupthy is not a subject – object knowledge. It is enlightenment or light or chaithanya. Chaithanya is not an object or matter as we understand other things. But it is a self-luminating self-revealing light. We can experience consciousness through consciousness. Thus the pramaana or proof for consciousness is consciousness itself. The person/individual who had this enlightenment (light) is able to reveal it and that revelation is sound or sabda – the sign of language or music etc.

The vaikhari of language is that of Viswa and Madhyama is that of Thaijasa and Pasyanthi is that of Prajna .Of these that comes out is only Vaikhari and the other parts are hidden in our thoughts and experiences.The experience of Prajna in sushupthy is a great silence and in it there is no word that can be uttered or heard.This is equivalent to samadhi state .

Hume said: There is no I,only a bundle of sensations”.

Dekhart corrected: One cannot know anything else except one’s mind.

Hegel wrote: I am directly conscious ,I intuit,and nothing more ,I am pure intuition...

These three statements are expressing in order(respectively)Viswan,Thaijasa,and Prajnan.

When you see my form,name and physical gross appearance and physical acts ,you are seeing only the Viswan in me.When you read and comprehend these words which I write or express you are able to visualize the Thaijasa in me to some extent.But the real I is in that great silence where all written and spoken word ends and all these words are as Sankara pointed out “Vakyajalam Maharanyam sabdabramanakaraanam”. That means an individual has to be known at the level of silence .This upanishadic truth is being rediscovered by western scientists too.” Individuals are not as they see themselves;but are always more than they themselves can articulate.” (Hegel and modern philosophy.Ed David Lamb .Croom Helm Ltd 1987 pp 10)

When I observe myself as an object or vasthu ,that is the field of logical and argumentative knowledge.Even beyond that field lies the pure and perfect light of consciousness.That cognizance is called the Prathyabhigna.All aagama and nigama have flowed out from the blissful experience of this creative wisdom .Naiyayika,Vaiseshika ,Vedanthins have called this absolute wisdom by names like Prathibha or Arshagnaana etc.In Yogasuthra Prajna is synonym of Prathibha.Prajna or prathibha is the Pasyanthi bhaava of Vaak .

6. *Esha sarveswara esha sarvagna eshothantharyamyasha*

Yoni: sarvasya prabhavaapyayou hi bhoothaanaam

This is Sarveswara.This is Sarvagna.This is the Antharyamin.This is the yoni or womb of all.This is the beginning and end of all elements.

That from which all elements are originated and in which all merge ,and that which is

womb of everything and is the inner truth of everything, and that which knows everything and is Lord of everything that form of Kham (field of spacetime continuum) is pointed out here.

Kham is also called Aakaasam .It is the Brahmalinga or sign of Brahman in Brahmasuthra.Linga means lakshana or sign /symbol.The etymology of the word Linga :

Li =that which become leena or merge

Gam= that which do gamana or goes in and out.

Kham or aakaasa has these lakshana or signs .Everything merge or become one with it.And it goes in and out of everything.And further it has Avakaasa for everything to exist in it.This is the definition of Kham or aakasa .It is shivam /Brahman and it has only a single (Eka)quality and that is Naada or sound.

I had already discussed in detail the Khahara in the Aithareya Upanishad commentary .

7.naantha:prajnam na bahi:prajnam nobhayatha:prajnam

Na prajnaanaghanam na prajnam naaprajnam

Adrishyamavyahaaryamagraahyamalakshanam

Achinthyam avyapadeshyam ekathma pratyayasaaram

Prapanchopasamam shaantham shivam adwaitham chathurtham manyanthe :

Sa Athmaa sa vijneya:

What is said in 6th sloka was about the shiva with the first vibration.That with the first vibratory movement is called Naadabindu by Thanthra and having srishty,sthithy and samhara condensed.It is Omkara before taking shape of the swasthika movement and symbol is ● Fig 2

Thureeya is beyond even that .There the dense Naadabindu does not exist .There is no Anthaprajna or internal consciousness.There is no Bahi:prajna or external consciousness either.Neither of the prajna ,no dense prajnana exists.It is not devoid of prajna either.It is unseen,impossible to be used in any Vyavhaara (day to day actions) is beyond cognition and comprehension,and has no sign or lakshana by which it can be designated or pointed out and therefore it is unthinkable and impossible to be taught or advised.It is called Ekathmapratyayasaaraor essence of everything unified in a single undivided whole.It is the perfect shanthi or silence ,tranquil peaceful One which is most auspicious Shiva and entire world of existence and cosmos is merged in that ultimate pure energy field .

The Thureeya with no lakshana has to be designated by saying that it is not that ,it is not this etc.Because of this ,it is misunderstood as a soonya or emptiness .The illusionary Maayasamkhya of the Indian Mathematics is called Poojya or soonya or Thureeya .In Mangalasloka itself this samkhya or number was pointed out .Why is this called Maayasamkhya? Though it seems as an emptiness for onlookers it is not empty.It is whole and perfect by itself in itself and the feeling of emptiness is only a illusion.That is why soonyavadins misunderstand it as emptiness.Why is this called soonya then? Because there is no upadhi or lakshana to designate it .It is devoid of directions,spacetime limitations movement ,effect or cause and thus it is designated like that (dikdesakaalagathiphalasoonyam)

.There is no name,sound or form ,colour which we can see or hear in it. It is the great silence in everything merge and is beyond all definitions.There even light and sound and word are not able to reach and that symbol zero is the Thureeya or Brahman of Indians. O.

Maaya is explained with example of a rajjusarpa.How is this rajjusarpa seen by different methods ?

Anyathaakhyathi of Naiyayika: The serpent is there somewhere .By the perception of the Gnanalakshana one sees that in Rajju or a piece of thread.

Yatharthakhyathi or Sadkhyathi of Ramanuja: The mind which misunderstands the thread a sserpent feels that that misunderstanding is the truth at that moment .

Akhyathi of Prabhakara and meemamsaka: The inability to differentiate the differences between the serpent and the Rajju by the perceiving mind.

Athmakhyathi of Vignanavaadi Budhists: To project ones Athman in an object is Athmakhyathi .

Kashmerasaivism in Prathyabhignapadhathi: The reason or cause for the misunderstanding of serpent and Rajju is either absence of knowledge or imperfect knowledge .This is called Apoornakhyathi.

The vedanthic view : The serpent seen in the rajju is neither sath nor asath but it is an indefinable Mithya or illusion.This is called Anirvachaneeyakhyathi .

In Pratyabhignapadhathi the equalization and balancing(Saamarasya) is seen in shiva and sakhya,Vaak and its meaning and in Nada and Bindu.The nadabindu which is union of Kala and varna is the womb of all creation.The thanthric texts call Pada ,those worlds

unattainable by human consciousness. The three estates of jagrad, swapna and sushupthy like Bhu, Bhuv and suvarloka are reachable by human thought. But the fourth paada Thureeya is not like that. It is beyond consciousness and word and is the Shiva experience. It is called Brahma experience by Advaitins, Nirvana by Buddhists. Only the names differ. The state is the most tranquil (peaceful) and sundaram (beautiful). Shantham sundaram is the word or adjective for that experience. Once we understand that the pratyabhijnapadhati and Advaita are the same, the creativity of Sankara in Soundaryalahari is the proof of his Shiva or Brahman experience. All the commentaries are proofs for his logical and argumentative scientific functioning of brain but the creative Soundaryalahari is proof of his intuitive and integrative creativity and originality. Both the right and left hemispheres of brain functioning integrated, one becomes sarvagna. Otherwise the gnaana is imperfect only.

8. Sothayam Athmaadhyaksharam Omkaroothadhimaathram

Paada maathra maathraascha paadaa akaara ukaaro makaare ithi.

That Athman is Adhiakshara. Omkara. It is adhimathra, it is paada, and the maathra of that maathra which is paada is akara, ukaara and makaara.

This cosmos is pranavathmaka and based on akshara. Each paada is dependent on mathra or measures of units. Each paada's measure or maathra is the akshara in Om, and they are akaara, ukaara and makaara.

Pranava is the Brahmavaachaka. It designates the Brahman. When Naadabrahman becomes condensed to a murthy (form) its movement is towards right, around its own center. This revolution due to movement and retrograde movement takes up a swasthika form.

Sw + Asthi + Ka

Ka is written as +

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The revolution of this Brahmi script Ka with swasthika means or symbolizes the self-existence of the self as Brahman / Athman. From this swasthika form was born Vyahrithy and from vyahrithy the worlds or universes and the veda. (Vridhahareethasmrithy). Veda has eight parts.

Sikshaa vyaakaranam chando

Niruktham jyothisham thathaa

Kalpaschethi shadamgaani

Vedavyaahurmaneeshina

Chandas is the feet or paada of the Vedapurusha. The akshara are the mathra or unit of the paada. And they are A,U,M . Thus the creation which started in pranava reach back again in pranava . Both pralaya and prabhava (origin and end) is in pranava only. Sabda or sound travels in aakaasa. Light spreads in aakaasa. Thus Kham or aakaasam is the field which is resplendent and full with waves of naada and rays of light spreading in all directions and is not empty. Or in other words Aakasa as a field free space does not exist. Aakasa is always a field of sound and light though we are unable to directly perceive it .

9. Jaagarithasthaano vaiswaanarothakaara:prathamaamaathraa

Aaptheraadhimathwaad vyaanothihavai sarvaan kaamaan

Aadischa bhavathi ya evam veda.

Vaiswanara is at jagrad position. It is the first mathra or unit. Akara is the first swara. It is denoting the spreading nature of akshara . Knowing this one attains all desires.

The first maathra of pranava is Akaara. It is the first tool a human being uses to measure one's own consciousness . Akaara spread in all words . Similarly by Vaiswanara all worlds are filled. By this first maathra if one is able to measure one's consciousness he becomes a great scholar and achieves whatever he desires by that scholarship.

10. Swapnasthaanasthaijasa ukaaro dwitheeyaa maathraa

Uthkarshaadhubhayathwaadwaa uthkarshathi ha vai gnaana

Santhathim samaanascha bhavathi naasyaa

Brahmavid kule bhavathi ya evam veda.

Thijasa is at swapna or dream position. It is ukaara the second mathra. It is ukara because of its uthkarsha (rising up or elevation) and its ubhayathwa (part of both jagrat and sushupthy) both words starting with ukaara. Knowing this one becomes elevated and rise in greatness. In the race of that Brahmagna progeny equal to him in knowledge are born. Thijasa is thus greater than Vaiswanara. He has qualities of both Vaiswanara and Prajna. One who measures consciousness with the maathra of Thijasa or dream state becomes great in all branches of knowledge and there will no one equivalent to him among relatives or enemies. And in his progeny knowers of Brahman , like himself are continuously born.

11.*Sushupthasthaana:praaajno makaara thritheeyamaathraa*

Mitherapeethervaaminothihavaa idam sarvam apeethisha

Bhavathi ya evam veda

Prajna is at position of dreamless sleep.It is third unit ma.That is a mathra in which the first two units merge .That is why it is Makaara.

Mithermithirmaanam meeyatheramithi .Mithi is to measure.Viswa and thijasa merge in this unit and is measured by this unit .Like grains are measured by a measuring ja ,prajna measures both viswa and thajasa by himself.When we utter Om and when it ens from makaara akara and ukaara begins and ends .Knowing this one measures everything and merges everything in oneself .In sushupthi viswa and thajasa are merged in prajna .Knower of this know the real nature of all universes and measures all cosmos.In him all world merge and he becomes the causal Athman of all worlds.

12.*Amaathraschathurthothavyavaharya:prapanchopasama:*

Shivothadwaithaeva omkaara Athmaiva samvisatyaathmanaathmaanam

Ya evam veda

The fourth paada is without any maathra or unit and is beyond any vyavahara or day to day use or measure.In it all worlds merge .It is shiva and advaitaAthman and is the Om.Knower of pranava thus attains Aathman by Aathman.

This universe of matter has form and name .It is merging in a Thureeya state which is beyond all word and mind and form.The abhava of beeja or the third bhava even is lacking here and one who attains this shiva,Brahma Adwaita experience of Thureeya becomes Brahman itself.How can he have a rebirth after that experience of beyond all? He will never misunderstand or have illusion when he see thi ssamsara rajju and fear that it is a serpent .He is beyond all fear .

This short Upanishad with 12 manthra is having a fairly long explanation and Kaarika by Goudapaada .

Mandukya Kaarika of Goudapaada

Aagamaprakarana

1.Bahishprajno vibhur Viswo hi

Anthaprajnasthu thajasa:

Ghanaprajnasthathaa praaajna

Eka eva thridhaa smritha:

The one Lord itself is known as the Viswa with external intellectual viewpoint during the awakened state (Jagrad) ,the introspective internal intellectual viewpoint during dreamstate called Thaijasa,and the dense intellect of both external and internal conjoined in total silence of Sushupthi or dreamless sleep .It is the fourth state Thureeya beyond these three states which knows and remembers these three and has the I –consciousness in these states .It is beyond these three,Eka,purest ,and nonattached .Thureeya knows Viswa,Thaijasa and Prajna as “This is I “.In Brihadaranyaka the great fish(Mahamatsya) called Bodha(consciousness)touches the shores of jagrad,swapna and sushupthy and plays freely in the great ocean of energy .The person who comes back to jagrad awakened state after a sushupthi(dreamless state) knows: I have slept blissfully like a log of wood. But which was the consciousness or I which knew that blissful sleep in sushupthi? The statement itself shows that an I was awake even in dreamless sleep witnessing the bliss of sushupthi. It is that witness which witnesses experiences in all the three states.

2. Dakshinakshimukhe viswo manasyanthasthu thaijasa:

Aakase cha hridi praaajna: sthridhaa dehe vyavasthitha:

That single one in our body is positioned in three ways .The one facing south or in the right eye is Viswa.That within mind is Thaijasa.That within heart is Praajna. In our gross body Viswa is given a position in the face towards south and in the right eye. Indrohavai naamaishayoyam dakshinekshan purusha:according to Brihadaranyaka.It is indhana or fuel due to its property of burning light.It is the same Athman within sun known as Vairaja that is seen in our eye as seeing or visualizing power .That single divine power is hidden in all things(Swethaswethara) and know me as the knower (Kshethragna)in all things(kshethra) in the Bhagavad Gita is expressing the same idea.Gita also tells us I ,the indivisible one,exist in all elements as if I am divided.In all our organs,in everything that energy is existing,and then why specifically say in the right eye ? Sankaracharya says in his commentary that human beings show their extraordinary visionary power in the right eye.This is an interesting point since the right eye see through the left brain area due to crossing of the optic chiasma .We will discuss it later with brain hemispheres and their functions.

Thaijasa is that power which avoids all gross external things (in sleep,dream,imagination,dhyana) and with mind introspectively see or visualize everything and this is a purely introspective analytic and intuitional vision.The Vaasana are here only very subtle .The Viswan in a meditative state is ascending to the Thaijasa level due to this property .

When we see a object we have the knowledge of that object in the form of a memory or smrithy.Then only the mind starts vibrating with that object's thought and knowledge.The state of prajna in sushupthi is vibrationless and motionless dense consciousness.Only the movement of praana is there in sushupthi and mind does not move.Mind is totally in silence.The Samadhi state also is like that.All sensory and motor organs in rest and praana alone vibrating ,the spacetime differences does not exist in that.Thus the praana in sushupthi and Samadhi are avyakritha or unmanifested energy without any dualities.The total merging of praana is Mrityu for a living being.The difference from mrityu (for sushupthy and Samadhi) is that praana still vibrates .The Brahman as Satha(truth)is without seed (Nirbeeja)and avyakritha(unmanifested) and it takes the form of praana as Seed(Beejathmaka) and associate with mind in sushupthi and Samadhi.Only when that is broken a person die and the coming back to earth never happens .

Therefore jeevanmuktha(liberalized souls in this life itself) after their Nirbeejasamadhi is said to be beyond the birth and death cycles.Only if there is a seed the origin of the tree of samsara happen again.In absence of seed there is no new creation of samsara.In prajna there is seed or beeja state.In Thureeya this is absent .The statement of Sankara about the right eye needs comparison with modern science.The two hemispheres of brain (left and right)are interconnected with Corpus callosum.The right eye is in line with the right hemisphere .The right hemisphere is connected to activities like creativity ,music,special knowledge recognitions etc and the left with speech –language-coordination,reading ,writing,scientific analytic knowledge ,logic mathematics etc.Both are needed for integration of all our activities.

LEFT BRAIN FUNCTIONS RIGHT BRAIN FUNCTIONS

Uses logic Uses feelings

Detail-oriented Oriented to a broader bigger picture of everything

Facts rule imaginations

Words and language Symbols and images

Present and past Present and future

Maths and science Philosophy and religion (spirituality, ethics of life)

Can comprehend Gets the meanings of all (cognition of meaning)

Knowing-cognitive Believes/faiths after knowing meanings (Artham)

acknowledgements Appreciates /enjoys

Pattern perceptions Spatial perceptions

Knows object names Knows object functions

Reality-based Fantasy and imagination (Bhaavana) based

Forms strategies/plans Presents all possibilities

Practical Ideological, sometimes even impetuous

Safety oriented Risk-taking and explorative

By the left hemisphere both spoken and written language (linguistics) science, logical analysis and argumentative sciences, mathematics and practical strategic plans are made. But right hemisphere is needed to give you all the possibilities for choosing the best plan, for your intuitional judgements, originality and creativity, musical and artistic positive feelings and appreciation of your world, and for positive memory of such rare and precious experiences which always keeps you healthy (physically, mentally and intellectually nothing to say of spiritually) and thus a balance of wisdom happens between these two hemispheres to create what you are. The optic chiasma carry the right eye nervous impulse to left hemisphere and vice versa and corpus callosum carry information from one to the other hemisphere thus integrating all the possible knowldges. Now when we say that the Jagrad state Viswan forms his visualizations (Darsana) through the right eye it naturally means that in the jagrad state it is the left hemispherical activities which are upper hand (and at that time as we all know it is the beta wave activity in EEG). When all such argumentative and stressful activity and beta waves are pacified and at rest, then only the subtle wisdom and intuitive power of the right hemisphere is visualized and

alpha waves of sleep and relaxation sets in. This balancing of right and left as Dakshina and Vaama (Shiva and Sakthi) happens in the Hridaya of each person. Then in sushupti or Samadhi state (as the case may be) the Viswa and Thaijasa merge in Prajna and the One prajna-anagha Naadabindu as dense wisdom is visualized. Then only Praana as Beejabhaava (seed) enjoys all in unmanifested state and this Thantric and Upanishadic knowledge is a fact according to modern neurobiology and neurophysiology.

3. Viswohi sthoolabhuk nityam

Thaijasa : pravikthabhuk

Aanandabhukthaa prajnaasthridhaa

bhogam nibodhatha

there are three types of enjoyment depending upon the three positions. Viswa enjoys the gross worlds and objects in jagrad. Thaijasa enjoys the subtly divided units (divided into the most quantum state) in dream state. Prajna enjoys only undivided Bliss.

in Kashmera Saivism, it is said that from the five faces of Shiva the five flows or rivers – chith, Ananda, icha, gnaana, kriya – as five sakthi came out. The Darsana are divided into three types by Kashmere Shaiva philosophers.

1. Abhedam: The Advaita which visualizes oneness in the seemingly many

2. Bhedam: The dvaita which argues that the truth of objects is many (separatism)

3. Bhedaabhedam: The Visishtadvaita which can view Bheda as well as Abhedha when one views in two separate viewpoints.

During the period of Abhinava Gupta, by Pratyabhijnanpadhathi, Advaita was proved doubtlessly.

For Mahaamaaya (Kutala or the one with a curved course). The modern scientists call this Geodesic). has three divisions in her. Icha (will) Kriya (action) and Gnana (wisdom). From this Mahaamaya are formed Naada (Shivam or auspicious sound), Bindu (the dense point as sakthi manifested), Saadaakhya, Maheswari and Sudhavidya. Naada is created only by the Gnaanasakthi (wisdom power) of the Mahaamaaya (geodesical Kutala). In the Naada or sound is awakened the Kriya or action (function) and only then the dense Bindu as manifested world/universe is created. Both wisdom (gnanasakthi) and kriyasakthi (action /functional power) have equal influence in the Bindu stage. And by this balanced action is formed the next stage Saadaakhya. If the influence of wisdom is proportionately more

than action(kriya)then Sudhavidya is created and if vice versa Maheswari is formed .That is these two have a unbalances unequal proportion of gnaana and kriya .These five are 321

together called Prerakakhanda(The part which influences).Prerakakhanda is a synonym for Sudhamaaya (pure illusion).

Gnaana ►►►►►▼

▼▼

Naadam (Para)▼▼

▼▼▼

Kriya ►►► Bindu ►►►Saadakhya

Maheswari

Sudhavidya

This Prerakakhanda is different from Asudhamaaya .Asudhamaaya covers Sadashiva by five kanchuka(coverings) called Kaalam(time),Niyathi(laws)and Kala(parts/divisions) and the two divisions of Kala (Vidya and Raaga).The five coverings are called the Bhojyathrikhanda (the enjoyable three parts –Purusha,Prakrithy and Vidyathathwa).Prakrithy is the conjoined Rudra (The shiva which makes us cry is Rudra) with Kaala or time .

Sadhaaashiva

▼

Time or Kaalam Niyathi or laws of timespace

Kala (parts)

Vidya & Raagam

+

Rudra = Prakrithy (nature)

Anjuka (5

coverings)

Bhojyathrikhanda is the five anjuka,prakrithy and Purusha .

The Third Khanda is called Bhogyakhanda or enjoyable part .The form of intellect called Chitham which is generated from unmanifested Prakrithy(Avyakthaprakrithy) creates

Ahmakaara or ego .The three Guna(Sathwa,Rajas,and Thamas acting upon the Ahamkara or ego produces Mind (Manas) .In the mind is born the five bhoothathanmathra(subtle measuring units of elements)and the five elements(Panchamahaabhootha).

Avyakthaprakrithi



Chitham(Budhi)Intellect



Ahamkaaram(Ego)



Manas(Mind) ► Thriguna



Thanmathra (subtle units)



Panchamahaabhootha ► Vyakthaprakrithi (Manifested Universe)

It is this Bhogyakhanda enjoyed by Viswa,Thaijasa and Prajna residing in three positions of consciousness (Jagrad,Swapna and sushupthy) and what Thureeya enjoy is everything beyond that manifested universe (the unmanifested).

The entire origin of Universe from the first vibration,the movements and the laws of movements,the timespace and the manifestation of the swasthik symbol as universe known and the relation of consciousness to the wisdom of origin of timespace continuum,origin of elements and life are thus summarized in a very scientific way and prakrithy Purusha unless we understand this,this might be misunderstood as just religious belief .That has already happened when we classified all scriptural sciences as religion and mythology .

4.Sthoolam tharpayathe viswam praviviktham thu thaijasam

Aanandascha thathaa praajnam thridhaa thripthim nibhodhatha

The gross manifested universe is known by Viswan and that knowledge satisfies him.The subtle divided universe of paramanu and quantum makes the Thaijasa satisfied.The blissful integrated experience alone satisfies Praajna .That is satisfaction of an individual depends upon which of these is proportionately at a higher level of action.

If it is the Thamoguna that is acting on the ego(ahamkara) a person is satisfied with knowing just the gross features of an object.He/she does not go beyond the physical

structure and beauty of things and its knowledge and enjoyment. If Rajasa is acting upon ego, by the enjoyment of subtle mental worlds and by thinking about such subtle properties of the objects itself a person is satisfied. It is mental enjoyment and not physical. That individual is in the level of Thaijasa. The sathwaguna is predominant on the ego, that person is satisfied only with the prajnaanaghana blissful state of Samadhi experience as witness of all and unattached to anything as an observer. That is Ananda unalloyed is the only satisfying experience for a sathik ahamkara.

Thus the three types of enjoyments and character of enjoyer depend upon increase, decrease or balance of the three gunas of prakrithi. These proportions can be innumerable and thus we find innumerable characters each unique and original in our world of existence and generalization is not possible.

We have to determine each individually and assess the proportion of the three gunas and then only try to balance it with the elements (also having three gunas) and herbs and musical Raagas etc and that is based on the Samkhya theory of three gunas and three doshas balancing in Indian science.

5. Thrishta dhaamasu yad bhojyam bhokthaayaschaprakeerthitha:

Vedaithadhubhayam yasthu sabhjaono na lipyathe

In the three dhaamas or positions which is enjoyable and which is the enjoyer is eulogized and the one who knows these, is not bound by those three enjoyments even if he/she enjoys all the three.

The "I" who enjoys all, in the three forms as Viswa, Thaijasa, and Praajna if experienced as Thureeya itself, then one knows that the enjoyer as well as the enjoyment as the three worlds are also I. The gross, subtle and blissful universe and the three enjoyers of them are the same I, Thureeya. I am the bhojya (annam) as well as the enjoyer (The Atha or eater). I am agni (fire) that eats and digests. I am the fuel that is eaten. Whatever I eat is my fuel only. With eating, enjoying all universes with all my wisdom faculties, I grow and increase. Brahman means to increase or grow from the Dhaathu Brh. Thus having Brahmathmaikyabhaava, an Athman even if it enjoys all does not get attached to them and remain in a liberated nonattached state.

6. Prabhava: sarvabhaavaanaam sathaam ithi vinischaya:

Sarvajanayathi praanaschatho thasoon purusha: prithak.

One thing is certain. The origin of all Bhaava is Sath (truth).The originator of all is Praana. The originator of all rays is Purusha .

Truth cannot originate from untruth.It is meaningless to say that a Vandhya(woman who cannot have a child) delivered a child.Similarly to say that the truth originated from untruth is meaningless.This is the basis of Samkhya philosophy .This philosophy is used in Europe both by Hegel and Marx for their new theories.”Nothing is created out of nothing” Hegel said.And from this Marx founded his economic theory of capital.The Father of Cellular Pathology ,Rudolph Virchow was a follower of Hegelian Philosophy .It is from this Hegelian Samkhya philosophy Virchow made his famous statement “ Omnis cellulae acellulae” which means no cell can be created without a pre-existing cell.The fact that satha can be born out of satha only and never from asatha was categorically explained by Samkhya,Veda and Upanishads and other philosophies of India in detail.

Whatever is manifested as truth,had existed before manifestation as an unmanifested subtle truth.That causal subtle truth as praana form or energy form is discussed in detail in any origin of creation philosophy of ancient India .The reason for the statement that Praana is the father or originator of everything is this knowledge .What we beings on earth, see and enjoy as gross and subtle is nothing but the blissful lightrays or energy field of the sun .There is nothing but energy and bliss from the sun on earth and its enjoyments.Sun is our unending source or ocean or field of energy .From it the energy waves come and manifests the multitudes of moving and unmoving elements and beings as if a new sun reflected in water (mirror image) and thus every object is a miniature sun only(reflecting sun’s energy) .In a human being how this energy manifests in the three states of consciousness(Jagrad ,dreamsleep,and dreamless sleep) as Viswa,Thaijasa and praaajna is thus very pertinent.Just like sparks come out of burning fire,from Purusha all the movable and immovable things originate.Both sachethana and achethana are from that energy only .This tells us the oneness of nonliving and living worlds.If Brahman is equal to the sun ,then all the beings are equated to Jalaarkka (sun reflected in water) .Mandukya Upanishad (5th sloka)said about the reflected moon in a clear lake.The same simili but with sun is used here.This is more in favour of nature of Athman .Because Athman and Brahman is selfluminant like sun ,and moon is not selfluminant

.KashmeraSaivism says Shiva is the Bimba(Murthy or symbol /the idol) and all other things are its Prathibimba(reflections/mirror images).

7.Vibhoothim prasavam thwanye manyanthe srishtichinthakaa :

Swapnamaayaaswaroopethi srishtiranyairvam? kalpithaa:

What is prasava or Prabhava? There are different opinions among people who thinks about creation. Some feel that it is the Vibhoothy or prowess of God. Others say that it is like a dream illusionary (Maayaaswaroopaa).

Think of a circus .People are watching it. A magician performing the circus, rises a ladder to the sky. Through that he ascends and does a battle above (in the sky) and the onlookers see his body cut into pieces falling down. But ,then the same audience see him coming with smiling face towards them waving his hands in glee and clap their hands in appreciation of his magical skills. The people doesn't even think whether the action performed is truth or untruth and they just appreciate the skills of him.

It is like this ,the Viswa and Thaijas and Prajna show us innumerable experiences from their respective positions. In reality none of these three magicians are the real magician but the Thureeya who watches and witnesses all the three in rapt attention and makes them perform these illusions. The experiences of the Viswan, Thijasan and Prajnan are only the experiences made possible by the ladder raised by the skillful Magician Thureeya. This Thureeya is known and experienced only by a Mumukshu (the one who searches and experiments with liberation/Moksham/freedom from all). It is they who say that the experiences are Maayaswaroopaa of Thureeya. The others (ordinary samsarins) does not know it .And they think that the experiences are real or do not even think whether it is real or not .They are not concerned and do not enquire into true nature of things.

8.Ichaamaathram prabho :srishtirithi srishtou vinischithaa:

Kaalaath prasoothim bhothaanaam manyanthe kaalachinthakaa:

Those who know about the creation, say that the creation happen the moment there is will(icha) within the Lord to create. Those who think about Time, (Astrophysicists/Astronomers) think it is from time the elements and beings originate. The different opinions are first cited before stating the opinion of oneself.

9.Bhogartham srishtirithyanye kreedartham ithi chaapare

Daivasyaisha swabhaavothayamaapthakaamsyakaasprihaa.

Others think creation is for the enjoyment of God. But can a person who has all enjoyment have more desire for enjoyment? Others say it is for the *kreeda*(play) of God. Creation is the nature(*swabhaava*) of a enlightened being(*Daiva*=divine ,enlightened).

Creation is the nature of enlightened being and is not just a play or a selfish enjoyment is the opinion of both Goudapaada and Sankara .

The fourth paada ,Thureeya has to be known by exclusion principle as “It is neither *Anta:prajna* nor *Bahirprajna*”etc (neither reexternal nor internal intellect alone) .It is by negation the *lakshana* is given. Because it is indefinable by the functions of all sounds Thureeya appears as if it is empty and that is why it has to be pointed out by negation of everything known .Thus though it appears like emptiness (devoid of any known quality) it is not empty but the perfect and whole field of *Chaithanya* selfluminat and full in itself and that which generates,sustains and destroys/merges everything into itself.(*srishty*,*sthithi* and *laya /pralaya*).It cannot be defined by any adjective,or name or function.It is not external *Viswan* or internal *Thaijasa* and is not even *prajna* a combination of these two.It is indefinable(*Anirvachaneeyam*).

Mandukya Upanishad calls it *Shantham Shivam* and *Adwaitam* (without a second).This is the *Maayasamkhya* or Thureeya in the *Mangalasloka* .This shows the scholarly knowledge of the Upanishadic Rishi and of Shankara and Goudapaada in the mathematical and astrophysical knowledge of India. Reading the book “ Infinity and mind” (By Rudy Rucker,Head of Mathematics department .Randolffe Macken college ,Virginia) one can understand the infinity of Sankara’s mind and its Mathematical precision and scientific fervour .Consciousness or *Bodha* is moving as a *Bindu* or a *drishti*(a point/a viewpoint) within the skyspace of our mind (page 38 Rudy Rucker) is to be compared to the movement of the *Athman* which is *Angushtamaathra* within the *Hridayaguha* or *Hridaakaasa* of a Rishi .When Sankara says that the absolute truth (*Paramarthasatha*) which is different from *Apekshikasatha*(Relative truth) in that it has no *dik*(direction) *Kaalam*(time) *Desham*(space) *gathi*(movement) *phalam*(effect) divisions as we know it ,shows his knowledge about these five and the beyond .(Timeless, spaceless, movementless ,directionless effect and causeless truth beyond all relativity) .That is why this sentence of Sankara I had quoted as the first sentence in my book *Panchasidhanthika* of

Varahamihira. The sentence is:

Dikdesakaalagunagathiphalasoonyam hi paramarthasath

*Adwayam Brahma : mandabudheenaam asad iva prathibhaathi (Sankarabhashyam
.Chandogya)*

The lesser intellects mistaking the absolute truth as asad or untruth or emptiness is well depicted in that .In the present day world of astrophysics one should be aware of the scientific knowledge of Sankara and be proud of such legacy of science but unfortunately he is branded as a religious leader and not as a scientist by many .The merging of science and spirituality is the real grand unification of India and to know it the modern science has to travel a long way .

10 Nivrithe sarvadu:khaanaam Isaana:Prabhuravyaya:

Adwaita:sarvabhaavaanaam devasthuryo vibhu: smriti:

Thureeya is the prabhu(Lord) which is indestructible (Avyaya) and Adwaita(one without a second) and who gives relief to all sorrows of humanity.It is spread in all the bhaavaaa(emotions and reasoning etc) .Once we experience Thureeya all sorrows which we had in the other three states ends and that is why Thureeya is called Isaana or Lord ,the God of all the others.It does not change from its natural form .The other three bhaava (of viswa,thaijasa and prajna)are projected on to Thureeya like serpent on to a Rajju .By its selfmanifesting,revealing nature (Dyothana) it is the Deva(divine) light .Since it is spreading in everything it is Vibhu,the Lord .Thus Sankara points out how a satha that has no names and indefinable was given the thousand names by a language .That is the only way to communicate the Vidya or knowledge and culture of a people .

The one-many problem (Adwaita Dwaita problem) of mathematics and spirituality meets here.Knowing very well that the ultimate truth is One ,we have to designate with innumerable names and attributes for communication .The Sathori of Zen Buddhism is an interface enlightenment which reveals both these aspects .Rudy Rucker has given a comparison of the one-many problem of mathematics with the interface enlightenment of Zen Budhists

SATORI(INTERFACE ENLIGHTENMENT)

EKA (ONE) ANEKA(MANY)

Actual infinite Potential infinite

Platonism Formalism

Truth(satya) Probability and verification

Thought Word /vaak

Semantics Syntax

Mind /with intuition Machine(Yanthra) technology ,proof

Nameable/real Random real

Sets Proper classes

Omega /absolute/infinity V Cantor's absolute

The class of all sets

K1 Alef one C

Mysticism ,way of unity Rationality

Brahman =Athman Cosmic = Personal I

Everything =sarvam=Aham=I Nonliving = Living

Right brain Left brain

Ocean of Prajna or consciousness

Prajnaapaaramitha

Vijnaana /wisdom

Enlightenment (Bodhi)

The integration of Platonism and formalism according to this is the Intuitionism .If N is a set of Natural numbers ,N is considered as a single object (Ekam) and that is the consciousness of a Actual Infinity(Anantham) .It is in this mathematical way the Advaitin view everything(sarvam) as a single infinite whole .Dwithin see each object as the separate infinities (potentially infinite) and the union of these happen when integration of Bhaktha and Bhagavan takes place at level of Love and devotion which is done by right hemisphere .

The satha cannot be proven either by logic or science according to the Incomplete Theorem of Godell.(Curt Godell was the friend of Wittgenstein as well as Albert Einstein and was a great Mathematician) .Wittgenstein thought whatever science discover and logic argue ,beyond that there will be a life problem and that cannot be solved by science or logic .Satya or truth is a bodha or consciousness or internal thought .It cannot be defined completely with words.If we take the intellectual and emotional experiences of

entire humanity ,all words and books and symbols are only partial efforts to explain parts of them .It is only partial or relative truths .It is important how we look at language

.Semantic view is to see language as symbols to explain the absolute truth or reality.Syntax is the view that language is a play or game following definite laws .

Suppose we are given a sentence S.

The question: Is S true in the mental mathematical universe ? is semantic.

The question: By using the laws can we prove S ? is syntactic .

Truth or satya is always first revealed (dyothana) in our mind as an intuition.In our attempts to verify and prove them for ourselves and for others to believe it is born proofs and experiements,logic and analysis etc.

In mathematics a random number is the endless sreni (ananthasreni) or series .To write them there is no definite law or rule.They are aneka (innumerable) and endless.When we say a nameable real ,in the decimal of that number or samkhya a definite law of repetition(Japa)happen.Thus the recurring decimals or nameable reals can be repeated and remembered by Japa .I have demonstrated this in my work on Varahamihira's panchasidhanthika ,closing /concluding part.The use of Paithamahasidhantha (the oldest available astronomical text of India) of these recurring decimals show the ancient nature of the eka and aneka problem and its resolution and integration by our ancestors .

Suppose T is truth.(T codes up Truth).We can cognize this by intuition.It is Eka (one).Its many names are all its incomplete names for explaining it in different ways or attributes of it .Thus the single T is made into many incomplete names for understanding it.T is a knowable trough higher intuition is a One ,and it is the various inadequate names for T that make up the many .Here the several names of Thureeya also has to be viewed in this way.The thousand names of God originated in this mathematical sense .The three names Viswa ,Thaijasa and Prajna are thus only incomplete ways of naming Thureeya the absolute truth.To know the real absolute nature of Thureeya one has to first understand the general and special features of tehse three incomplete names and forms of knowledge .

11.*Kaaryakaaranabadhou thaavishyathe viswathaijasou*

Praajna: kaaranabadhasthu dwouthou thurya na sidhyatha:

Viswa and Thaijasa are bound to each other mutually by cause and effect

relationship. Prajna is bound only by the cause. In Thureeya the cause or effect bondage is totally absent. Thus dualities of cause and effect are not there in Thureeya. Karya or effect is the Phala (fruit). Kaarana or cause is the seed. (Bheejja). Because of their bondage the results of not knowing the real truth or even misunderstanding the truth for something else can happen. In prajna in sushupthi the not knowing of Satya can happen but misunderstanding it for something else does not happen. Because Praajna is bound only by cause and not by its effect. In Thureeya not bound by cause or effect, the two possibilities of not knowing truth or misunderstanding it for something else never happens.

12. *Naathmaanam na paraamschaivana satyam chaapinaanritham*

Praajna: kimchana samvethi thuryam thath sarvadrik sadhaa

Praajan does not know oneself, or any other thing, truth or untruth in sushupthi state. Thureeya is Sarvadrik –the seer of everything and this witnessing happens always. Prajna does not know the dwitha or dualities known by Viswa and Thaijasa which are originated from external seeds of avidya. In the sense we can say that Praajna is in advaita state. But that advaita state is a seed state and it does not know or see or hear anything. Thureeya on the other hand knows, see hear all always. It is a permanent energy field state. It is similar to sun witnessing all the actions of solar system always. In jagrad, dream and dreamless state the Thureeya like sarvadrik and sarvasakshi Surya watches all activities of his field (of viswa, thaijasa and praajna).

13. *Dwaithasyaagrahanam thulyam ubhayo: praajnathureeyo:*

Beejanidraayutha: praajna: saa cha thurya na vidyathe

Not to know the dualities (Dwaitha) is a state of Advaita and in that both Thureeya and Prajna are equal. Praajna has the sleep of a seed (Beejanidra). Thureeya has no such beejanidra. That is their difference.

Praajna has sleep. In sleep the not knowing of truth can happen. Not only that. Nidra or sleep is the prasava (birth) of Viseshaprathibodha (special reflective thoughts/consciousness). The aneka Viseshaprathibodha are born in sleep and hence sleep has anekathwa (manyness). This does not happen to Thureeya who is always awake and witnessing all. Lack of nidra is lack of Thamas or darkness of avidya and is the sign of sathwa and Vidya.

14.*Swapnanidraayuthaavaadyou praajnasthwas wapnanidrayaa*

Na nidraam naiva cha swapnam thurye pasyanthi nischithaa:

Viswa has sleep and dreams. Thajasa also has dream and sleep. Praajna has sleep but no dreams. Brahmagna in Thureeya state has no sleep or dreams. In dreams we have Anyathaagrahanam (cognizance of truth as a misunderstanding of its real nature) like serpent seen in a rajju. In sleep since there is no prathibodha or learning and since it is thamas it is inferior to thureeya state where only pure sathwa light occurs.

15.*Anyathaa grihnatha: swapnonidraathathwamajaanatha:*

Viparyasa thayo:ksheenethureeyam padam asnuthe

Whatever is cognized as misunderstanding of truth is like a dream. Whether it is in jagrad or dream/sleep state this is a fact. When no sleep or dream exists it is a thureeya state. The misunderstanding of rajju and sarpa even in a jagrad state is called a dream. To see truth as light and energy all the time there should be no darkness, sleep or dreams and that occurs only in sun. Thus thureeya is equated to sun. Sun is the truth, Athman, without avidya or darkness. When one knows and experiences this, one becomes fixed in thureeya without darkness of avidya, without misunderstandings or dreams /illusions. He alone is a Brahman.

16.*Anadimaayayaa suptho yadaa jeeva:prabudhyathe*

Ajam anidram aswapnam adwaitam budhyateh thadhaa

By the beginningless Maaya jeeva in a sleep state and when it is awakened (Prabudha state) it experiences and knows the Thureeya which is aja (birthless) anidram (with no sleep) aswapnam (with no dreams) adwaitam (without a second).

Jeeva is a samsari. It dreams due to the beginningless Maaya (illusion of dwaitha /dualities/manyness). Its dreams are: "This is mine. This is my father. This is my wife or child. This land, wealth and cattle are mine" etc. These continuous dreams or misunderstandings make the jeeva imagine that I am happy, I am sad etc. Only when the jeeva awakens from this dreamy misunderstandings of dualities, it cognizes its real nature as birthless, sleepless, eternal, One Athman /Brahman or Thureeya. Usually when the jeeva hears the words of wisdom/Truth from a compassionate Guru or sage that "You are not the jeeva bound by cause and effect but the eternally free Athman" the jeeva is awakened from the sleep state. Only when the knowledge that I am that phenomenon

without any change or destruction (either external or internal) with no birth or death or any dualities of pain and pleasure ,it cognize its real nature of allwitnessing Thureeya .Only then it enjoys the bliss of that state .

17.*Prapancho yadi vidyetha nivarthata na samaya :*

Maayaamaathram idam dwaitham advaitham paramarthatha:

By that experience the worldly things are transcended ,without any doubt.Dwaitha is Maayaamaathra or illusory .Advaitha is the real truth.Know this truth.

In the ends of 1800s George Cantor spoke about three mathematical types of endlessness (Ananthatha) or eternities.He said:-“The actual infinite arises in three contextsIn Deo ,wher ei call it the absolute infinite or simply absolute ,second when it occurs in the contingent created world and third when the mind grasps it in abstracts as a mathematical magnitude ,number or order type...”

Of these the second infinity in the contingent created world or universe is again divided into three – the worldtime ,the worldspace and the Sky or aakaasa which is the spacetime continnum of fieldenergy .These are considered as the physical infinities here.

The universe which is Saayana (moving)is the basis for the time which we feel and this means the time is related to earth (moving) and the observer on that moving earth .About this saayana universe and time Indian Astronomy had done lot of research .What is the opinion of Cantor about them ? He said: “We have every reason to think of the passage of time as an illusion on the basis of modern physical theory .Past,future and present –all exist together in spacetime”.

Think of this .I ,my family,my ancestors,my successors –the past,present and future –that time and world is an illusion or Maaya .This viewpoint of Canter was later taken up by modern astrophysicists .What is interesting for us is that what Goudapaada said (Prapancha as a Maaya) is what Canter also said.The illusion of Cantor as a mathematician and Maaya of the old mathematicians of India has to be thought of seriously and compared .(see Rudy Rucker page 10-11 Infinity and mind .For concept of Canter as illusion of time and world) .

Was there a beginning for this universe? Before that beginning of Universe,was there a Time ? Was there someone to know and calculate time before the origin of Universe

?This is a question asked and answered right from Vedic age in India (see Naasadeeyasuktha) .The same question is being asked by modern astronomers and they have brought out their Big Bang theory as an answer.If there is a beginning there should be an end also.That is if there is a birth there is a death.If there is a Big Bang there should be a Big crunch (Big Stop or Gnab Gib).If there is a Prabhava there should be a Pralaya .

Is there two such points as Prabhava and Pralaya ? Or is this structure continuing forever with no beginning or end ?If both the points(prabhava and pralaya) are same which is end and which beginning ? Which is birth and which is death? Thus it is logical to cognize a universe which is Anaadiand anantha (beginningless,endless) as Adwaya or One ,not many .The feeling of duality and manyness is thus an illusion or Maaya like a rajjusarpa. If each Big Bang is a new creation of a new universe and an end of an old universe Big Bang itself is Big stop or Big crunch.Death is birth and prabhava is Pralaya .An Advaitin alone asks such questions and knows the oneness of everything .

The projection of serpent in a Rajju is Maaya or illusion.The things created by a magician are Maaya or illusions.The vision of the seer is covered by some covering so that they get illuionary sights .When that covering is removed the Maaya or illusionary visions also are removed.The same is happening when the concept of the time which is created by a moving world(earth) is removed from our eyes.This is the same with the concept of this janma (birthand present) and its relations and the limited historical perspectives of the three periods (past ,present and future).This is also applicable to the three states of Viswa ,Thaijasa and Prajna which is a Maaya due to position .All these dualities and separatisms end in Advaita .That experience is called the Thureeya state .According to Sankara in it there is no functioning or absence of universes .(Nivrithi or pravriti of prapancha is not there).In that case why Goudapaada said ,there the prapancha have Nivrithy? The real meaning of Goudapada's statement is that the nivrithy of the saayanaprapancha with the time concept of a moving earth .That time concept and that prapancha ends with Thureeya state.In thureeya state there is not even the difference between Saasthaa (Guru) Saasthra(science or teaching) and the shishya(disciple).

18. *Vikalpo vinivarthena kalpitho yadi kenachith*

Upadeshaadayam vaado gnaathe dwaitham na vidyathe

The differences of Guru, science and disciple is imagined only for the sake of advising easily .Once the truth is cognized not even that difference exists.Guru ,Shishya and wisdom become one .This we see even in the communication cycles of today's world.In Educational psychology the communication cycles are very important .For every communication there should be a stimulus and a response .The stimulus is Guru and the response is Shishya .The feedback between them is the real communication and that makes a unified whole .

there is a unity in these which cannot be divided into three in the process of education .The disciple when he starts to communicate the knowledge to next generation students just becomes Guru .Similarly the past becomes present and the future becomes the past of each successive generations .The saayana time linear time or history of earth is only an illusion in the cyclical process of time of the sun and stars and beyond the stars .

19 .*Viswasyaathwavivakshaayaamaadi saamaanyamuthkatam*

Maathra samprathipathou syaadaapthi saamaanayameva cha

Viswa is Akaara and therefore the Aadi or first .Because it is the first letter and because it is the maathra or measure seen expanded in every syllable (Vyapthy is its lakshana) its general signs of being first and being in every being is accepted.

20.*Thaijasasyothwa vignaanaUthkarsho drishyathe sphutam*

Maathraasamprathipathou syaadubhayathwamthathaavidham

Thaijasa being U of the pranava the Uthkarsha or elevation is clearly seen (Sphuta is the actual position according to Astronomical terms) Since U has a middle position among Maathras (Udaatham being middle of Swaritha and Anudaatha) it is Ubhaya position or middle position .

21 .*Makaarabhaave praajnasya maanasaamaanyamutkatam*

Mathraasamprathipathou thulayasaamaanya eva cha

Praajna is Makaara.Its general lakshana or sign is therefore Maanam (means a measure and the sky as well as pride) and Layam (merging or Pralaya of all) .

22.*Thrishtu dhaamasu,yasthulyam saamaanyam vethi nischitha :*

Sapoojya:sarvabhoothaanaam vandyaschaiva Mahaamuni :

The great Muni (one who has silenced his mind) knowing these three positions and the general signs equal in all the three is worshipped by all elements and even by other great

Muni who know the worth of silencing one's mind .

23.Akaaro nayathe viswam Ukaaraschaapi thaijasam

Makaaraschapuna:praajnam na maathre vidyathe gathi.

Akaaram leads to Viswa.Ukaaram leads to Thaijasa and Makaaram leads to Praajna.The movement or Gathi is there only for that which has beginning,middle and end.For the one without such units there is no movement .There is nothing to be achieved .Nothing to be desired .Thus Thureeya is having no such Gathi or movement and is Nirayana or in inertia state .All effects merge in its cause.Even the form of Kaarana or cause (Praajna is Kaaranaroopa) is merging in Thureeya so that Thureeya is Amaathra(without unit of measure) and hence it is Nirayana or inertia .In that fourth paada all the cosmos is in shanthi,Upasama and in silence .That shiva,Adwaya Pranava Om is the Athman /Brahman.Knowing this one enters Athman by Athman itself .

The absolute truth or Kevalasatha is the Thureeya and is Amaathra and hence immeasurable. It has no name or form.The one who knows this is Brahmagnani and he burns even the third paada which is seedsatte and attains the state of no return without cyclical afterbirths and deaths.Knowing this a Brahmana never misunderstands a rajju for a serpent and samsara never binds him.He has conquered illusion/Maaya of dualities.The lesser intelligences even if they accept the external signs of sanyasa are unable to understand this .Those people have to continue meditation of the first three paada with severe saadhana and follow the ethical path prescribed by scriptures. Thus mediated upon the pranava becomes the basis for people desiring of liberation to achieve their goal.Sankara says the three Ashrama are for the lesser intellects to meditate on the three paada of Pranava and to do upasana on it so that in the end they too reach the goal of liberation.

24.Omkaaram paadaso vidyaath paadaa maathraa na samsayaa:

Omkaaram paadaso gnaathwaa na kimchidapi chintahyeth

Know the pranava with each of its parts in order.Each part or paada is a mathra or unit of it .Once a person knows pranava with each of its parts he/she does not think about any other thing.

Imagine a person who ascends a mountain.In front of him are several high mountaintops.He ascends the first within the first hour.The second in the next half an

hour. The third in the next $\frac{1}{4}$ hour. The 4th in the next $\frac{1}{8}$ th hour.

N number of mountains in $\frac{1}{2}$ N hours he ascends.

Then $1 + \frac{1}{2} + \frac{1}{4} + \frac{1}{8} = 2$

According to this calculation a person who ascends a mountain in one hour has to climb not 2 mountains in 2 hours but anantham (endless) ones in 2 hours. The law of using transfinite numbers in mathematics to measure Absolute infinite is used in the sabdasasthra (pranavavaada) to measure the immeasurable Thureeya. The advice to measure unit by unit, maathra by maathra in order means this method. In Astronomy we find the same law used by Indian astronomers to measure the movement of Moon (Chandragathy). Thus numbers with a fixed measurement are continuously written and the last number reached will be endless than all other numbers written. This is called Omega alef null (ω). Pranava or Om is the omega. 0,1,2,3,4.....the 7th mountain is in zero hour and therefore to ascend anantham mountains we need only zero hour (0) and that is symbol of Brahman for Indian mathematicians.

n number of mountains are thus climbed in zero hour alone. From Omega to Epsilon zero the journey is not Saayana but Nirayana. The feeling that it is Saayana is an illusion or Maaya. The poojya or infinity can be known only with poojya or infinity. Thureeya is known by Thureeya. Athman by Athman. When it is difficult for someone to prove that experience to some one else, he resorts to the mathematical calculation to prove it to others logically and mathematically and samavakya or mathematical equations are born. So the proof by Ganitha is for lesser intellects who cannot experience the Brahman directly according to Sankara. This is probably a very important point for the Indian astronomical and Upanishadic traditions and its evolution.

In a logical progression the titration has only the fourth position, the first three being addition, multiplication and exponentiation. When we follow titration, the 4th step we get Epsilon zero = Omega

$E_0 = W_w$

Omega itself is Alef Null ($K_0 > 0$ th infinite Cardinal.)

25 Yunjeetha pranave chetha: pranavo Brahmanirbhayam

Pranave nityayukthasya na bhayam vidyathe kuachith

Unite Chethas in pranava. Pranava itself is fearless Brahman. The one who joins chitha in

Pranava forever ,no fear will happen.Brahmagna fixing mind in the endless pranava ,fearless Brahman become fearless .

26.Pranavo hyaparam Brahma pranavascha para:smritham

Apoorvo thanantharo thabaahyothanapara:pranavo thavyaya:

aparaBrahman and ParaBrahman are Pranava itself.Past,future ,external ,internal etc are not there in Pranava and it is avyaya(never destroyed) It is eternal .It is anapara (that without another) .There is nothing except Brahman,Pranavam.Just like salt has only salty taste (see chandogya Upanishad story) there is only Brahman which is Pragnaanaghana .The taste of Brahman alone is experienced by us everywhere in universe .The beginning,middle,end,the origin,existence and the merging are all pranava.The imaginations like the directions ,space,time ,movement,effect etc are like the magical elephant made by a magician,like a serpent imagined in a rajju,like a mirage ,and like a dream .All these are due to our position which is relative ,in the earth. (Relative truths because of our earthly existence which is called samsara).Reality is not that.Once we experience the truth or satya as Nirayana and absolute Brahman ,these misunderstandings will be lost like a dream and immediately we attain the Bhaava of Athman/Brahman .

27.Pranavam heeswaram vidyaath sarvasya hridisamsthitham

Sarvavyaapinamomkaaram mathwaadheero na sochathi

Know pranava as the Iswara (God)within the heart of everything(Sarvam).The bold(Dheera)who knows Pranava,which is Sarvavyaapin (that has spread in everything/the omnipresent omniscient) never gets sorrows.

Satha or truth has center in everything and have no limit(Paridhi) .To know such a truth or satha ,truth or satha is needed.Asatha cannot know it .

In this computer age people equate human brain to a computer.Th ebody and brain of a man is compared to hardware of the computer.The memories,abilities,opinions,habits etc of each individual is the software and they may differ in each computer (individual).Each computer has a hardware and a special software peculiar to that .Therefore each man is the Kendra or center of an I (personal I) and has a limit(Paridhi) which is elated to my body,my family,my relatives,country,my mind,my knowledge etc etc .That is the world we know is our limit.The consciousness I exist (Aham ASmi) is a consciousness which each living thing has but no computer has ever developed.That satah cannot be

experienced by mere software or hardware of a computer. That bodha or consciousness is in every being (not only in man). That is having a kendra or center in every object and no limit at all. This limitless, allpervading truth is the Brahman/Athman represented by Pranava in India. Knowing this truth, the bold one cross over all sorrows of day to day life. Samsara does not bind him at all.

29. Amaathrothananthamaathraswa dwithasyopasama: shiva:

Omkaaro viditho yena samunirnnatahrojana:

It is having no measurable unit but it has the mathra or unit of Anantha (endlessness) or omega. All dualities have been lost and pacified and controlled in that advaita or oneness. It is the most auspicious Shiva and only the one who has known that Om or pranava is Muni (who silenced his mind). The others does not know peace.

To measure or count a object or objects we need a unit of measure which is called a Maathra. Amaathram means that which has no known unit to measure it. Without a unit and without a measuring method, it has to be immeasurable. Poojya is Epsilon zero. Ananthamaathram is that greatest number which is endless, eternal with numerous forms approachable to all still unmeasurable like amaathram. That is called Omega or Anantha and in Indian lore represents the Aadisesha, a serpent coach on which the NaadaBrahman Vishnu reclines in his eternal Yoganidra or Yogasamadhi.

There is an old story. There was a king in a country. He had a daughter. She was stitching a handkerchief with her needle. The needle was lost. From here onwards the story is just a repetition of the question "If you do that will the needle be obtained back?"

The question whether the needle will be got back repeats endlessly forever. If we write it from one end of a page to the other and fill all pages like that, it will still repeat and even if we fill earth and heavens the same question repeats or recurs. Thus the eternal continuation of a question as a recurrent decimal or a repeating sine wave in harmonics happens. This is in mathematics "Left to right Omega sequence". This ananthasreni from left to right reaches the same starting point and gives no definite answer. But we need not write this endlessly and fill all pages of book. We can just write it once and put an arrow symbol. Then the same question can be seen repeating from right to left as well.

That number which can never be written by anyone are the real numbers called Ideal

objects .(Mathematical).A real rational number which we can understand will have a recurring Decimal or a repeating Decimal expansion.Such exponential recurring Decimal Will I get needle back ?

expansions were used in India right from the age of Paithamahasidhantha as I have shown in my commentary to Panchasidhanthika.The beginningless,endless,indefinable truth had its symbol in Brahman and the timespace of Paithamaha had as a representative of its unit 366 days,28 star clusters of zodiac.

$366/28=13.0714,285.....$ Then it just repeats .And the last 285 was taken by Romakasidhanta and multiplied by 10 to get a Romakayuga which is a derivation of Paithamaha only .

That which is amaathram,anathamaathram was observed as the eternal time by Paithamaha and other astronomers of ancient India.The repetition of same number makes it loose movement and it is Nirayana or inertia.Thus each new year and each new day is just a recurring sine wave or recurring decimal like a recurring question as above.Those who came before us,and those who have to come after us all belong to this recurring inertial timeless existence only .In innumerable forms and names and in spacetimes and languages the same question is asked by all and enquiries conducted and therefore this samsara or universe is just a recurrence and is Nirayana and the feeling that it is saayana and we are discovering something new is only an illusion.There is no movement for the real truth and nothing except that has ever existed .Then ,if there is no ayana at all,how can we think of an ayana change? Is the predictive astronomy based on the Ayanamsa and on panchanga calculation mere illusions? No.The sage says .They are only Apekshiki Gouni sthithi(state of relative quality of time).They are not absolute time .They are relative for human beings living on earth who wants to do enquiry into truth. People come to a Yogi or Gnani just for knowing their personal life and mundane predictions.For them the scholar will have to come down from the transcendental levels to mundane levels.Sometimes he may have to come down to the Prathibhasika level of calculation of certain astronomical events related to some rites like vrath,kriya ,yajna etc to be performed on certain days and time .But Astronomy of India goes beyond these predictive and ritual mathematical knowledge .Panchanga and Ayanamsa are for the earth and for mundane calculations and then one has to go beyond to the anamtha Thureeya

timelessness from time. Only then the Brahmanda and its origin from Brahman that is timeless will be dawned on enlightened consciousness. The hardware of astronomy is predictive and software is maths but it has an Athman and that pure consciousness is the Brahmagana of the Veda and Upanishads. For that no direction, time, space or definition and measurement is possible. Sankara calls truth as three types Vyavaharika, Prathibhasika and Paramarthika.

Vyavaharika

satha

Hardware Predictive Jyothisha Astrology

Classical

physics(Newton)

Prathibhasika

satha

Software Ganitha(dik, desa, kaala, gathy)

Ayanamsa

Relativistic

& Quantum

astrophysics

Paramarthika

satha

Bodha or

consciousness of

living beings

Brahmagana

dikdesakaalagathiphalasoonya

The grand

unification

Adwaita

When we know this oneness as real absolute truth we become Muni, and get shanthi or silence of mind and perfect calm without any turbulence and that is the balanced Samathwa sthite of Yoga (Samathwam Yoga Uchyathe in Gita).

Vaithathya Prakaranam

Goudapaada now comes to the Advaita which is devoid of any dualities and praised by Chandogya Upanishad as Ekameवादwithēyam. Dvaita is also called Vaithathya. To cognize Advaita one should first know what is meant by Dvaita or duality. For this the Vaithathyaprakaranam starts.

1. *Vaithathyam sarvabhāvaanām*

Swapna āhurmmānēshina:

Anta:sthānāsthu bhāvaanām

Samvṛthathwēna hēthunā.

The wise (Mānēshi) say: whatever is seen in dreams is dual and untrue. All those emotions are within the body of the sleeping person, within the limited space or covering of this body is happening and that is why it is untrue. Whatever is limited has to be subjective and hence untrue is the logic of the wise people.

Vaithathya is untrue. A person sees an elephant or a palace within a dream, that is within his body and that is an impossibility and hence an untrue. The interior position within a limited body is that which makes a dream untrue. One cannot have a mountain or an elephant inside a nādi in body is the argument here. Samvṛthathwa is covered nature (by a body). The person sleeping in eastern part may dream that I am in North pole. This is untrue according to the logic.

2. *Ādeṛghathwacha kālasya*

Gathwā desaannapasyathi

Prathibudhaschavai sarva-

Sthasmin desena vidyathe

In sleep the time is not long but short. And we do not go to any other place. And when we are awakened we are not in the same timespace which we experienced in dreams. One can dream of distant places which takes months to reach, within minutes without going anywhere. And on awakening one understands that the experience was untrue. The sleeping person meets different people in dreams, does several things, says many things and experiences emotions of various kinds in dreams just as in an awakened state. But those whom he sees in dreams say that I have seen you before, and none of them recognize him either. With all these the dream is an illusion or Māyā.

Here what is being said is about the relativity of experienced time,space and directions.Human life is short span only.This entire lifespan is considered as a dream state .All events are dreams.The directions like east,north,the places like own country,foreign country,my family, your family, time concepts like yesterday,today and tomorrow are all illusions or Maaya in a timeless state .We do not recognize the people whom we met in a previous birth .Why this dream and dreamlike life ?Why this untruth ? To go to any any land and any time within a short timespan we need dreams or imagination.To understand Brahman,the absolute timelessness within a short lifespan ,human beings need the power of dreams and of imaginations.We have already said Anantham can be cognized only by anantham.It is difficult for the human lifespan with a beginning and end to cognize Brahman which is anaadi and anantham.But it is not an impossibility.The effort to measure Amaathram by something with Maathra is a scientific method.Thus Brahman which is amaathram is measured with Brahmandam which has maathra of timespace etc.This is the origin of Indian Astronomy and mathematical symbols (numbers/maathra) seen right from IVC/Harappan days archeologically proving that they are much much older than that .We measure that without directions and time and space with something which has all these .And we first know of these relative truths and measures and weights and methods and then pass on to the timelessness or absolute Brahman state .We have to measure the Inertia or Nirayana with the movement or gathi felt on earth as Saayana and for this the geocentric position of human beings have to start from earth and its observable movements in relation to the other planets,stars ,sun and moon etc.Thus the Vaithathya or study of the relative time and space and of earth and its seasons ,Ayana and classical physics and astronomy is for leading us to the real truth or absolute truth at a later stage .It is like a primary education and secondary education later on leading to graduation and postgraduation,the classical geocentric,and heliocentric calculations leads human being to the timeless absolute Brahman .

2.Abhaavascha rathaadeenaam

Srooyathe nyaayapoorvakam

Vaithathyam thenavaipraaptham

Swapnaaahu :prakaasitham

The chariots etc seen in dreams does not exist .Their absence or abhaava is proven with

Nyaaya(logic)by Sruthi(Veda) itself.Thus the Vaithathyam or abhavam is proved by reasoning in dreams .

The logic of Nyaya philosophers is accepted by Vedanthins.The liberation of Vedanthin is accepted by both Nyaya and Vaiseshika philosophers.Jaina philosophers also agree with the principles of Kashmere Shaiva philosophy just like Vedanthins .In Saddarsasamuchaya the jain scholar Gunaratnasuri has said:-

Param saasthreshu naiyaayikaa sadaashiva

Bhakthyaathyaathshaiva ithyuchyathe;

Vaiseshikasthu paasupathaa ithi .

Jainanaiyaayikasaasanaam shaivam akhyaayatha

Paasupatham ithi.

In Shaivaagama there are three bhaava “ Bhaavasthu thrividhaa gneyaa Divyaveerapasukramaath”.These three bhaava merge within each other and is lost in the 4th bhaava called Abhaava and this is equivalent to thureeya of Vedanthin.This is logically proven by Nyayasasthra and this state of Thureeya or Abhaava is experienced by us only in a vision state in sushupthy or dhyana ,more or less equivalent to a dream state .This is said by Goudapaada in this sloka.The Jeeva has three organs called Yoga,Bhoga and Thyaga and Swapna or dream is the bhoga part or experience /enjoyment of Brahman experience.

Yoga is Shivasayujya and is equivalent to sushupthy and Praajna.Bhoga or swapna enjoys shiva and sakthy together and is Thaijasa.This is needed for creativity .In Thyaga ,the sacrifice of Shiva experience and going back to the jagrad state (mundane existence and karma world) happens.It is gross and Viswan.It is external .The Guru and Shishya are endowed with creation,protection and propagation of Vidya and hence they need the Thaijasa,Swapna state .Inthem the Vagdevi or Srividya has to reincarnate for creativity and education of masses .There shiva and sakthy has equal proportion and is wellbalanced.That is why it is called Bhoga or enjoyment .The Vaithathyam or duality or untruth here (as shiva and sakthy) is absolutely essential and wellbalanced and unified.Without that enlightened vision or dream ,jeeva can never cognize Adwaitha is its essentiality .

4.Antha:sthaanaathu bhedaanaam

Thasmaa jaagarithe smritham

Yathaa thathra thathaa swapne

Samvrithathwena bhidyathe

Those differences seen inside during dream state are seen in the outside in awakened jagrad state and one should not forget that .In dream the dualities are seen within covered by a limit of the body.The visions of jagrad are seen outside body but within the limits of a spacetime (of the earth and its beings) which too is a limit and hence vaithathya still exists.In this way oen has to understand that the dreams are equivalent to what we understand in our awakened state .The vision of jagrad is equally untrue as the vision of dream.One is seen with gross eye outside and the other with subtle eye inside .Both are relative truths of different dimensions only.They are felt truths only for a limited period of time and space and hence relative and not eternal absolute truth.

5.Swapnajaagarithasthaane

Hi ekamaahur maneeshina:

Bhedaanaam hi samathwena

Prasidhenaiva hethunaa.

The wise people say the swapna and jagrad (dream and awakened state)are one.Because both are equal(samathwa) and because of the famous cause .

In Saivaagama the method of Thrika considers jeeva(life as Jeevaabhaasa or Gnaatha the knower) and the objects(Jadaabhaasa /vasthu) as kshanika(temporary) .Gnana or wisdom arise in ocean of consciousness (Bodha) as these two wave in orderly fashion .This is accepted by Budhist philosophers also .Pratyabhigna of Kashmere Shaivism accepts as acause (Hethu) for these temporary changes and as a Eka or one in which these changes takes palce an ocean of energy.But the Budhists leads to a Nairaathmyavaada and that is the difference between them .In Yogabhashya also the krama or order of time-instants and a continuos sequence of events have been discussed in detail.When a smallest particle(called a kanam or a paramaanu) which has immense potentials within it,has a change from its original position that unit of time for the displacement is called a Kshana *unit).In Yogasuthra this Kshana is the time taken for having difference in position(avastha) dharma(function)and lakshana(sign) and these happen continuously and in an orderly way and that order is called Kaalam or time .The lakshana of a kanam

are avyaktha(past or bhootha)vyaktha(present varthamaana) and avyaktha(future Bhaavi) recurs in order and change from one to another .Only a person who knows the timelessness can know the past events and predict the future events from the observation of the present events and comparison with the past events.He is called a Thrikaalagna (knower of the three times).The power of time is the power of freedom unbound by anything .It is also the power of functioning or doership.The free creativity is the power of time . In the power of cognition of Kaala is included an Apohana power that can segregate each phenomenon appearing in each era of time (including knower,known and knowledge) .The jeeva,jada come in order without an end .This recurring world or niverse with life and objects or the samsara which produce visions of various types is creating some dreamlike visions or understandings in each person's consciousness .Therefore Kashmere shaivism see three parts for power of cognition: - Pratyaksha or direct experience,Smrithi or memory power,and apohana or power of segregation and classification.

Only a yogin directly perceive everything in all times and have a clear memory of what is visualized and known .The others see only partially and remembers only partially of what they have understood and thus say various opinions and confuse all people .This leads to more of apohanam or separatisms or segregation into groups etc.

In the commentary to Gita Sankara (ch 15.sl 15) speaks about Apohana as “ Mathasmrithignaanam Apohanam”.This is accepted by Buddhist thinkers also .Apohana is also called Abhaava (abhaaavascha rathaadeenaam in sl 3 of Goudapaada here). The orderly recurrence of these dream visions of our life or samsara thus continue forever.Apoha distinguishes the jeeva from jada in thrika and is a classification of living and nonliving beings.It is also the Nityanityaviveka or classification of eternal and temporary .From Shiva are born all Abhaasa or beings .And one of the powers of Shiva is apohana or distinction between nitya and anitya.It is the differentiating power of our brain .It differentiates and classifies objects according to their signs or lakshana and since it differentiates between eternal Shiva and temporary worlds it has an inbuilt Dwaita or vaithathya which is essential for cognitive function .

In the science of Kshanika or temporariness the bodha or consciousness flow like droplets in a river.This temporary nature is experienced only in our consciousness.The

consciousness that all objects are temporary and not eternal is awakened only in consciousness .In the principle of Sadaashiva called Idantha(Thisness)is residing the Ahantha(I-ness) of our consciousness.That experience “This is I “is always direct experience within us.There no memory exists .It is a constant eternal direct experience of I-ness .There is no need of memory there and there is no abhava (absence) of I also in that experience.No one will ever say that “I do not exist” .

The perfect and whole gnaana or wisdom is always adwaya and without a second .All the knowables(grahya)and knowers(grahaka) are the reflections or images of the centralization or concentration of the Shiva principle only .In all objects and all knowers resides the Shiva the real enjoyer .

To this attitude of Thrika ,both Bhagavad Gita and Vedanthasuthra has favourable views. In Dakshinaamurthisthava Sankara speaks of the shiv and the universe as the truth and its reflection(Viswam Darpanadrisyamanaanagareethulyam Nijaanthargatham).In its pure form of consciousness each jeeva is Brahman according to Vedantha.Since it is seen that Akshapaada,the creator of Nyayasuthra was the Guru of Naiyayika (in Sadharsanasamuchaya) it is evident that he had accepted this Thrika method by his nyaya)logic).

In Kashmere Shaivism a function that happens effortlessly and naturally is called a Kriya .Kriya is different from karma because in karma there is effort .According to Chaithanyam Dikkriyaavath,kriya is an indivisible part of energy or chaithanya .It is something which can be called as Sarga or srishty (creation/creativity).The prapancha or cosmos is the Kriya of Shiva/Brahman.Thus swapna also is a kriya which is effortless and creative.No one can decide or plan to see a particular dream .It just happens effortlessly and naturally .Thus swapna or dream is the Daivasargakrama(the divine order of creativity) according to Vedanthasuthra (commentary of Sripathy) ..The choiceless awareness of J.Krishnamurthy also is such an effortless natural cognition that is not under our control or planning .Vedanthin accepts such creativity of Brahman in all Athman. But Vedanthin does not accept the word Kriya .He calls it by another name ,the *Purushathanthragnaana*.

Karthum akarthum vaa anyathaa karthum

In that there is freedom to choose between do,not do ,or differently do .This freedom is

accepted by Thrika also .How much of freedom is there for creation of Universe (for the divine power) ,creation of dream(Jeevathman) or in creation of a kavya (kavi/poet) is the point of argument between different philosophies ,not the phenomenon as such (which is accepted by all).

Like moon reflecting in a clear lake wisdom is reflected in a pure mind is acceptable to vedantha and Thanthra alike.But mind is not Nishkriya(without kriya) and along with reflection ,a kriya called Grahana is happening in mind,and that kriya is choiceless and not planned or decided earlier .It is from this choiceless awareness or kriya that a new sarga or creativity originates in mind.Therefore in power of cognition Kriyasakthy is inherently inbuilt .And thanthra use this term profusely .Gnana is selfluminat and it reveals or illuminates itself within our consciousness .The thanthrks accepts the Swathapraamaanya(selfproof)of wisdom.Naiyayikas accepts the Parathapraamanya of it (to be proved by others).Both accepts the Bhaadhaabhaava or Vairudhyaabhaava(lack of contradictions)as proof.

Jagrat (A) Light /shiva/gnaana

First vibration

Vimarsha Ha

Anubhava (experience)

Kriya

Immediate experience

Swapna (U) Smrithy (orma)memory Anusandhaana

Mental co-ordination of

experiences due to psychic

dispositions

Sushupthy (M) Bindu Recurring world of Samsara

Reawakening .

Thureeya (OM) 0 0

“In Nyaaya Vaiseshika and occasionally in Vedantha the term Prathibha and sometimes Arshagnaana is employed to express the supreme knowledge ,a term which has the sanction of usage in Yoga literature “(Fundamentals of the philosophy of the Thanthras by Manoranjan Basu .Calcutta 1986).

What the different Darsana call as Prajna, Prathibha or Arshagnana is the stage of Vaak or word at pasyanthi .In Aagama as a synonym for this is used Saamaveda.The Poorna Aham(whole I) is beyond the thriputi (the three) of grahaka,grahya and grahana.(knower,known and knowledge).The very same language of the Thanthra is used by Astronomy also .Any celestial sphere (whether star ,planet or any other thing) is a graham which is Graahya (cognizable by human intellect) for a graahaka(knower as observer from earth) .The earth and its beings are graahaka .Thus a graahaka is a dark graham which moves without selfluminance or enlightenment and tries to grasp the meaning and movement and nature of self(earth and its beings,life etc) .Grahaka is the jeevabhaasa as observer and knower and experimenter.It is simultaneously a jeevabhaasa and a jadaabhaasa .It grasps or cognizes light by a process called Grahana (now translated as eclipse into English).Unless we know original word meanings of such Sanskrit usages we will entirely loose the science of our ancestors and their thought processes.

The thanthras have seven bhoomika or planes .

- 1.Jagrad
- 2.Swapna
- 3.Sushupthi
- 4.Thureeya
- 5.Brahmavid
- 6.Brahmavid Vareeyaan-Thureeyaatheetha
- 7.Brahmavid Varishta

By reaching the fifth plane of Brahmavid one has become a jeevanmuktha .Only then the creativity flows effortlessly and from direct experience of beauty and bliss as Soundaryalahari .There are a few who argue that Soundaryalahari and Prapanchasaara are not the creations of Sankara . We should remember that in the four educational and Sanyasa institutions of Sankara Chandramouleeswara and Srividya are mediated upon and worshipped .And that without knowing everything India never gave the Gnanapeeta or Sarvagna title to any one in the past .

Both Sankara and the Budhist and Jaina thinkers were philosophers rooted in Indian traditions of Veda,Thanthra and aesthetics and philosophy and their differences are only in their methods of argument and their opinions regarding certain aspects of the

philosophy and they were never enemies of each other .Only a ignorant person will say that the academic discussions between the scientists is due to enmity .The logic and Upaasana are not two but methods adopted for the same end at two different stages of Yoga and enquiry to wisdom /truth .One cannot separate them .

In third sloka Abhava and in 5th sloka Hethu or cause is mentioned.Abhaava is a term used by the measuring Naiyayikas(called Alavaivaadins in Tamil epic Manimekhala) .It is one of their measurement units for proof .Both nyaya and vaiseshika associate Hethu or cause with effect (karya).By cause and its effects oen can prove certain problems.Logic is in fact called Hethuvidya .(the learning of cause).Both Nyaya and Vaiseshika and thanthriks are advaithins but their measuring methods of cause differ.The difference between them and Sankara is also very little.Even the statement of logicians that there is no Truth, is seen as the expression of existence of truth by Sankara.Because if truth does not exist ,why do they think of it and try to prove that it does not exist ? It is ridiculous like trying to prove the absence of a horn for rabbit or a vandhyaaputhra .The very fact that they take so much of effort to disprove something shows its existence.

Advaitha is able to integrate all the different methods of arguments and see the absolute truth as it is .All discrepancies and differences of opinions are removed and the truth is established beyond doubt .Goudapaada ,the predecessor of Sankara show how he respects the different philosophers following different methods and how he integrates teh in Advaitha philosophy.The integrative and comprehensive knowledge of a thinking mind we visualize in Sankara and in Goudapaada.

6.Aadaavanthe cha yannaasthi

Varthamaanethapi thathathaa

Vithathai:sadrisaa santho

Vithataha ivalakshitha :

What was not there in the beginning cannot exist in present .It is equal to untruth but seen as if it is truth.

Aadi (beginning) Mrigathrishna (mirage) Anthem(end)

Aadi (beginning) Swapna(dream) Anthem(end)

A dream didn't exist in past .It suddenly appeared.And it suddenly disappeared .It has a beginning and an end.Mirage also is like that .That which was not there in

beginning,suddenly appeared and suddenly disappeared so that it is nonexistent ,has to be an untruth .The feeling that it was truth during the present(experience)must be an illusion or Maaya.This is accepted by logic.Then ,this body which begins suddenly at a event(the birth) and ends suddenly at another revent(death) and is felt as if truth should also be an untruth.Because it was not there before birth and is not there after death. If life has to be considered truth,it should be existent before and existent after ,and this logic leads to possibility of a past life and an afterlife (poorva and punarjanam) .

For every action we do in this present janma or life has a use (prayojana) and since we eat food in jagrad and it ends our hunger ,the jagrad experience is not asath or untruth,says the opposition. To this Goudapaada gives an answer in next sloka.

7.Swaprayojanathaa theshaam

Swapne viprathipadyathe

Thasmaadaadyanthavathwena

Mithyaiva khalu the smrithaa

Since the use of awakened state functions is not seen in dream ,one has to consider the objects which has beginning and end in jagrad also as untruths.A person who eats food in awakened state and ends his hunger see a dream that I am hungry when he sleeps.For him the hunger in dream is real during the time of dream.The food that quenched his hunger in awakened state is of no use for him to quench hunger in sleep .Similarly a person who dream that he ate sumptuously and is satisfied that he has no hunger ,find he is hungry and needs food when he awakens and food in dream is not useful for hunger in awakened state.Thus both experiences have no use for the other state.And both experiences have a beginning and an end .therefore both have to be logically untruth .Only that truth which is always truth is truth .All others are untruths or relative truths only.

The opponents does not agree that the experience of awakened and sleep state are both untruth.They do point out the rare dreams or visions .The rare dreams which are about things/events seen never before and are predictive and which gives a hint to future are experienced by many.There are thus some dreams which become truths later and others which remain as untruths.

According to vedanthin such rare dreams are natural for the creative mind which is selfluminant .

8. *Apoorvam sthaani dharmohi*

Yathaaswarganivaasinaam

Thaanaya:prekshathe gathwaa

Yathaiveha susikshitha:

The rare dreams ,just like for the dwellers of heaven,are the natural dharma of the position (swapna position of thajasa) of dream state.The one who visualize as if a learned one here,visualize the same way there .

This is about the visualisationexperiements .If one person has to travel from Kerala to Kashmere .He is told the way from here to there.He see the landmarks mentioned in the way as instructed in order .Similarly the awakened state mind see the gross things of the external world,then goes into the journey of subtle worlds in dreams.Just like a dweller of the heaven,there the mind see the visions which are natural for that position .Those visions may not be those seen in gross world because they are not the dharma of gross world but dharma of subtle world.Those positions show their positional dharma visions only to mind.We cannot expect to find TajMahal in Kanyakumari or the three oceanic union at Kashmere .

9. *Swapnavrithaavapithwantha-*

Schethasaa kalpitham thwasath

Bahischetho griheetham sad

Drishtam vaithathyamethayo:

Even within the cycle or circle of Swapna(dream) inside the circle what is imagined by mind or chethas is untruth.The sath or truth is what is cognized by it outside the circle or limit .There is difference between these two.

In dream there is difference between truth and untruth.When we see something within the limit of a dream ,and it is not experienced in the outside world of dreams we decide that it is untruth and an illusion.But when we see a dream and after several days or in immeadiate future,we see the same sight outside (in our awakened state)or we cognize a special meaning for that dream in our life –we know its truth and we say : I have seen this dream before and now I know its truth /or I know now what my dream meant for my life.When such a cognition happen only we categorize that dream as truth and others as untruth.That means even in dreams there are true dreams and untrue dreams.If dream is

an illusion this is not possible. And in jagrad also such categorization of truth and untruth is possible. Therefore that also cannot be considered as entirely true. The dream and jagrad states are thus partially true and partially untrue from our own experience and hence vedanthin call jagrad also as a dreamlike state. The feeling of Vaithathya or differentiation or duality is a fact which one has to accept in both cases.

10. *Jaagrad vrithaavapithwanthas-*

Chethasaa kalpitham thaw sath

Bahirschetho griheetham sadyuktham

vaithathyam ethayo:

the same experience is felt within the cycle or wheel of jagrad. The events thought to be true during awakened state of consciousness are later on felt as untruths. There are experiences that the cycle of dreams outside of the jagrad cycle have become true also. Thus there is untruths in what is thought as true in jagrad and there is truth in what is thought to be untrue in sleep and dream state. Since both show truths and untruths both are alike and equal. Either both have to be considered as illusion or maaya or both have to be accepted as truths or real experiences.

11. *Ubhayorapi vaithathyam*

Bhedaanaam sthaanayoryadi

Ka ethaan budhyathe bhedaan

Ko vai theshaam vikalpaka:

Here comes a very important question. Who cognizes the similarities and differences in both these positions? Who decides and determines them? Or imagines them? If all experiences of jagrad and dream state are untruths, who is the one who imagines and experiences those untruths and classifies them and cognizes them?

The Vikalpa of this question is if one does not accept the Niraathmavaada, which is the basis for the knowledge by memory? If there is a cognizer only the memory happens. If no cognizer no memory of what happened and no cognition at all happens but this is not the case. We do have memory of dreams and awakened states and we do categorise and classify them as true, untrue, relatively true etc. So the existence of a cognizer within us is cognized. That cognizer is the Athaman.

Advitha, thanthra and aagama see smrithi (memory) pratyaksha (direct perception) and

apohana(abhava or absence) as three divisions of power of cognition.They are three states of eternal consciousness .Pratyaksha is jagrad and is gross.Memory or smriti is swapna and is subtle.Apohana is sushupthy where absence of swapna and jagrad is seen.Nirathmavadins negate existence of Athman and accepts only the jagrad or gross experience of external things . For them smriti and swapna have no place in experience .Vedanthins prove that there is a being (Athman)which is beyond all the three states ,and which constantly watch as witness,and understand and categorise all experiences ,their differences and similarities ,and decide its truth,untruth and relative truths,and this being changes its position from one to the other and experiences all in all states .Except a positional change there is no change in form of this I .Therefore they see in the questions of the Nirathmavaadins itself the answer to their question which is the basis for the knowledge of memory and its Vikalpa.Both question and answer are in the question itself.

Some commentators say the meaning of the question is if all the known objects are mithya or untruths,the knower and the knowledge also should be untruth.That simply shows they have not cognized what is said so far in the text.Everything known and unknown is Brahman.Shivamaya and truth only.The known and knower and knowledge are all Brahman only.Not to know objects and knowers and knowledge in that true form as Brahman is the Mithya or illusion.Knowing it as such is truth .Maaya is thus ignorance of the fact that known,knower and knowledge are ONE and projecting dualities and manyness on to that Eka.Thus projection of Vaithathya in truth is a maaya .To remove this false or dual understanding ,Vaithathyaprakarana is proving that both jagrad and swapna are alike maaya only .Because both see truth as duality.

12.Kalpayathyaathmanaathmaana

Yaathmaadeva:swamaayayaa

Sa eva budhyathe bhedaa-

Nithi vedanthanischaya:

The selfilluminated Athman by its own Maaya or illusion,by Athman knows Athman and decides it.he himself know the differences as well as the oneness.This is the Vedantha decision.

The light or shiva energy by its own maaya know itself within itself. Decides differences within itself. Understands itself as if a rajjusarpa .Without that illumination there is nothing as basis of our memory .The memory of knowledge has no basis is the view of Vainasika and that is not correct according to this. The selfilluminated energy Shiva itself is the base for our memory. The sath ,chith and bliss is the basis of all memory .In the first experience there is no memory but direct experience alone. But later on the basis for the memory is the knowledge and experience and its continued remembrance by repetition only. This recurrence of memory pattern is cyclical as a wheel .

13. *Vikarotyaparaan bhaavaan*

Anthaschithe vyavasthithaan

Niyathaamscha bahischitha

Evam kalpayate prabhu:

The Lord, within our chitha, expands and brings out all the aparabhaava and manifests them .Thus the chitha which lawfully expands out and communicates is imagined and decided.

Vikranam means to radiate outside which is the quality of light and sound energy .Shiva is parabhaava. But in it all aparabhaava are also included. The padarthas (means objects as well as meanings of words) and sabda etc as vasana (tendencies) is carried within by the energy ,and energy naturally radiates out from an object which has energy. Thus the unmanifested Brahman/Athman becoming the worlds and creation /language/poetry/music/universe etc is a natural phenomenon of energy only. Thus the manifested manifold worlds come to being. This continues as long as the lifespan of the creator (Brahma). The Kalpa is the timespan of the Brahma who does Kalpana or imagination of creation with his energy .

When we say the universe is a kalpana ,we immediately think of a first creator who made that possible. Then the task is to measure the lifespan of that Lord creator as a kalpa .How many times the process of radiating new universes happened and how many lifespans have happened for the Brahma is the next task performed. Is it possible for any one to calculate this ?The first rishi who first thought of Kalpananitha must be aware of the difficulty of such a visualization and a calculation. According to Pranavavaada of Gargayana (Bhagavan Das) it is seen that the Kalpa which is an organ of Sabdasasthra

was created by a woman called Devi .

A person have an experience.In that there is no part played by memory.It is in the case of individual first experience.When I feel that I had a very rare experience for the first time in the history of mankind ,my awareness of history tells me that this is not the first experience for mankind and several people had the same experience before me.Thus my first experience is a memory of the first experience of several of my ancestors.Then I search for the first person who had such experience and go to roots of all knowledges of my ancestors.Only such research-oriented persons go to roots of kalpa and kalpaganitha.Such a father or mother of Kalpaganitha is also a first human being who had consciousness of sayana and Nirayana times and timelessness.Thus by the concept of first kalpaganana ,the first cosmos ,its origin also enters our consciousness naturally without effort.Liek this as if large lotus flowers bloom in the mind of yogina with a thousand petals,or as if thousands of abrus seeds revolve without colliding each other ,the orderly creation of universes and multiverses happen within our own mind/chitha.Thus it is in the mind and chitha of the first creator as a yogin the origin of universe is first conceived and cognized and it never is a new invention in any time and space .It had been there from endless beginningless time .

14.*Chithakaalaahi ye thanthasthu*

Dwayakaalaaschaye bahi:

Kalpithaaevathe sarve

Visesho naayahethuka:

Inside ,in our chitha there is only one time.Outside there are two types of time.All of them are Kalpitha or imagined .Their special nature is not created by any other hethu or cause .

The time within is the period or span upto which a thought lasts.When that thought ends the timespan of that thought also ends.Thus when the thought or kalpana ends that kalpa or time also ends.But the time which we calculate outside is Dwaya or of two types,dual nature.when we say that till the cow is milked he will stay here,it also follows that ,it is during the time of milking of the cow that the person stays here.That is tehse two events are mutually interdependent.Two external events or things when they are mutually interdependent ,that period is called a dwayakaala or a dual time.In astrophysics the

classical Newtonian physics and its theories are all dependent on dwayakaala or dual time. The time of astronomy of India is related to the time of nine objects (Graha) interdependent to each other and to earth's movement .

The internal time and externally measured calculated time are called the kalpakaala and the saadhanaakaala. Both are imaginary (samkalpa). In dream we experience the kalpakaala in our chitha, and in jagrad we calculate and measure the dual time related to time and space. In dream a single consciousness of the dreamer is seeing and imagining time and aneka (many) and hence is equivalent to the imagination of time and universe by Shiva in himself. In jagrad the consciousness of several individuals is imagining and calculating and knowing a time that is same (single) for all of them. Therefore it is an experiment of many people (verifiable thought experiment) which proves the oneness or adwaita of time in dual or dwaita time. Things and events that happen by several years or by yuga and kalpa only are experienced by a single person in a moment within chitha in dream state. In jagrad sometimes we feel that a long time passed within a moment. At other times we feel that the time is dragging along very slowly. We also give divisions to time like yesterday, today and tomorrow. Our thought travels in that direction of division. From past to present and then to planning for the future. All these divisions of time is imagination. Because time is indivisible. That indivisible time is directly perceived, not outside but inside our chitha, sometimes in dreams or in dreamlike trance states .

15. *Avyakthaa evayethanthasthu*

Sphutaa eva cha ye bahi:

Kalpithaa eva the sarve

Viseshasthwindriyaanthare

Whatever is unmanifested and hidden inside our chitha are becoming manifested and clear (sphuta) outside. All of them are kalpitha by our chitha. The difference in our visions is due to the difference in the capabilities of our organs. All the objects in the universe is unmanifested within our consciousness. They become manifested in our external world. All things being Brahman only this is natural. Then why the difference in the views of different individuals? Because some have pure and sathwik illumined organs and others have impure thamasik darkened organs and in between are several different proportions

of these thriguna which makes innumerable possibilities for our individual capabilities and intellectual acumen. Thus the viewpoints differ.

This is like the simili of computer said before. The body and organs of function as hardware is different for us. The mind, organs of gnaana or knowledge, intellect and mind are our software and these are also different for each person/computer. Therefore our views differ and functions differ. The organs depending upon the guna (sathwik, Rajasik and thamasic) see difference in the things they see and know. What we feed into the computer makes the computer work. Similarly what food we take determine our thriguna. That changes our cognitive faculties also.

16. *Jeevam kalpayathe poorvam*

Thatho bhaavaan prithagwiyaan

Baahyaan aadhyathmikaamschaiva

Yathaa vidyasthathaa smrithi

First we have to cognize jeeva. What is jeeva /life? Then we have to decide the external and internal bhaava which are manifold for the jeeva and without jeeva. How is our Vidya (knowledge/cognition) and training, our Smrithi also will be corresponding to that. First pure consciousness imagines as if serpent in a rajju "I am doing this, I am sad, I am happy" etc. These cause and effect of sadness and happiness, functions and their reactions etc makes jeeva (oneself) aware of itself and of other jeeva. The external and internal objects and organs of the life (jeeva) with different functions (kriya) doership (karakathwa) and effects (of the function) are then learned, like praana etc needed for life to continue. Jeeva has memory within. Because jeeva is the Lord with the memory of the past births as archetypal memory of entire humanity. This concept of Indians found its rebirth in Jung and his psychology. One's previous memories are dependent on his previous learning experiences. The knowledge of kalpana as cause makes the knowledge of its effect. The effect is the karya. The relation of cause and effect is then understood. From that memory increase. Thus vignana and doership of all kriya happen. From its memory vignana and from it again smrithy... thus recurrence of memory and wisdom continue forever and this become internal and external cause for different cultural and scientific aspects of knowledge. Thus Kalpana or Bhavana as imagination (which is a right brain function) is called Hethu or kaarana (cause) for this continuous process of wisdom and education of

generations .This is said in Sankara's commentary .

Hethu=kalpana

Shivam—Own kalpana---Jeeva---Vidya and wisdom---as its effect smriti (memory)

The effect of wisdom is wisdom itself.The effect of vignana is vignaana itself .When we divide vignana as cause and its memory it is equivalent to saying wisdom=smriti

Thus Hethu=kalpana=vignaana=smriti

Is obtained.From smriti or memory the kriya and its doer and its effect as new vignana is born again.In first vignana the knower,knowledge and known are one.By repetition of it forever ,they appear different to us .The duality concept increases with time and this produce a chaos or entropy or manyness and confusion.The one become divided first into two and three and then into many .But this duality and manyness is only relative and the oneness is eternal and knowledge of it happen at some time in life and then a transformation happen.

Grahaka,grahya and grahanam- kaarakam,kriya and phalam-these dualities increase with repetitions in time .This relative manyness is Maaya and the recognition of truth that there is only One and not many is absolute truth and advaita.This is said both in Pratyabhignapadhathi of Kashmere saivism and of Vedantha .Goudapada and sankara establish this vedic and upanishadic view .

17.*Anischithaa yathaa rajju –*

Randhakaare vikalpithaa

Sarpadhaaraadhibhirbhaavai-

Sthadwadaathmaa vikalpithaa

In darkness a rope which is doubtfully identified is thought as a serpent or a stream of water or a stick etc .That is an illusion.Like that people confuses the one Athman as many due to darkness of avidya or ignorance.

When the same rajju is seen in light that doubt or confusion does not arise.No one has ever misunderstood the fingers of one's own hand as serpent.That is if you have directly experienced truth confusions does not arise.Cause and effect are samsaradharma .A person who has the direct experience of causeless and effectless light energy pure and eternal ,does not misunderstand it as the samsaradharma with dualities of cause and effect.I am jeeva ,I am praana,I am sense organs,I am body ,I am mind,I am intellect etc

are dualities one project to the Athman .That does not happen when one experience Athman as adwaya.This is the teaching of all Upanishads.

18.*Nischithayaam yathaa rajjuaam*

Vikalpo vinivarthathe

Rajjurevethi chaadwaitham

Thadwadaathma vinischaya:

Once we know the true nature of rajju(rope) all illusions end.Rope alone remains in its oneness.The same is applicable to the decision of Athman.

The science which generates the exclusion like Nethi ,Nethi(This is not that) as negation of all known dharma of the samsara or universe ,is by the rise of that sun of wisdom which by its witnessing power removes all doubts and confusions.Athman itself is all tehse (Chandogya V11 .25-2).

Apoorvam,anaparam,anamtharam,abahyam is Athman(Br U 2.5.19).

Sabahyaabyantharohyaja(Mundaka 11 -1-2).

Ajara,amara,amritha,abhaya (Br U 4.4.25).

Eka evadwaya(Ch V1 .2-1).The meanings of tehse sentences become clear .And once the truth of the Athman as One is dawned in our consciousness,how can we project duality and manyness which are illusory lakshana of samsaradharma on it ?

19.*Praanaadhibhithananthaischa*

Bhaavairethair vikalpitha:

Maaayaishaathasya devasya

yayaa sammohitha :swayam

The innumerable emotions like praana etc are imagined on Athman by Athman .It is only the maaya or illusionary power of that enlightened magician who makes himself bound to the imaginations.

Magician by his magic makes the clear sky filled with multicoloured flowers and trees .Similarly Athman which is pure by his own maaya makes himself many coloured and of many forms and is bound by his own maaya .The words of Krishan in Gita “Mama maayaa duratyaya “has to be remembered.Even Shiva is bound to illusion by that VishnuMohini Maaya .

20.

Praana ithi praanavido

Bhoothaaneedi cha thadwida:

Gunaa ithi gunavidas-

Thathwaanithi cha thadwida:

21.paadaa ithi paadavido

Vishayaa ithi thadwida:

Lokaa ithi lokavido:

Deva ithi cha thadwida:

22.Vedaa ithi vedavido

Yajna ithi cha thadwida:

Bhokthethi cha bhokthyavido

Bhojyam ithi thadwida:

23.Sukshma ithi sukshmaavida:

Sthoola ithi sthoolavida:

Murtha ithi murthavido

Amurtha ithi cha thadwida:

24.Kaala ithi kaalavido

Dishi ithi cha thadwida:

Vaadaa ithi vaadavido

Bhuvanaaneethi thadwida:

25.Mana ithi manavido

Budhirithi cha thadwida:

Chitham ithi chithavido

Dharmadharmou cha thadwida:

That Eka which made illusions on Shiva itself makes the scholars say different opinions about it .Now a list of different arguments on nature of it by different scholars according to their learning and expertise is given showing how many differences of opinion are possible among scientific enquirers of truth.

The different names given to absolute truth by scholars in the different aspects are –
praana,panchabhootha,thriguna,thathwa ,paada,vishaya,loka,deva,veda,yajna, bhoktha,
bhojya,sukshma,sthoola,Murtha,amurtha,kaala,disha,arguments,bhuvana,mind,intellect,dharma and

adharma etc .Each person who is learned in oen particular subject or aspect of truth calls it by that name and meditates upon it as such.

26.Panchavimsaka ithyeke

Shadvimsa ithi chaapare

Ekathrimisaka ithyahu

Anantha ithi chaapare.

Some say there are 25 principles.(Samkhya).Some add Iswara to it and make it 26 principles.(Pathanjalayoga).There are 31 principles for others (adding raaga,avidya ,niyathi ,kaala,kala,and maaya to the 26 principles of yoga,Paasupatha sect makes it 31).Others say there are anantham(endless) or omega principles.

27.Lokaam lokavida: praahu

Aasramaa ithi thadwida:

Streepum napumsakam laingaa:

Paraaparam athaapare.

Those whoknow the lokas say it is loka.Those who know the four Ashrama dharma say it is that dharma.Grammarians and biologists think it as the three genders of male,female and neuter .Scholars say it is para and aparavidya.

28.Srishtirithi srishtivido

Laya ithi cha thadwida:

Sthithirithi sthithivida:

Sarva che ha thu sarvadaa

People say it is creation,protection and destruction.Whatever is there is always here and never created or destroyed .

What we call praana is the Praajna which is inside as the Beejaathman or seed in sushupthi or dreamless state.All other senses are its transformed forms only.Like serpent in Rajju all beings project those differences onto it.By fixing Athman in Athman all projected avidya or ignorance are removed .That is the dense (pindeekritha) or gross meaning .There are no secret meanings from the 20th sloka upto this .Therefore no commentary on each word and its meaning are required.

29.Yam bhaavam darsaye dyasya

Tham bhaavam sathu pasyathi

Tham chaa vathi sa bhoothwaa sou

Thad graham :samupaiditham.

Whichever bhaava is revealed to one person ,he/she visualize that bhaava alone.That bhaava becomes him/herself and protects him/her.

A Guru gives one teaching to one disciple according to his/her ability and interest .And he/she thinking that alone is truth meditates and knows it and that vidya protects him/her.Yathaa vidya thathaa smrithi was said earlier.Whatever is the bhaava taught ,that gives concentration to the learner and that protects him /her.The concentrated meditation and involvement in one thing makes him/her cognize it thouroughly.By that Graham(known) he becomes that itself .Thus according to the vidya one received each one calls the Eka as different things like a blind seeing an elephant.All are always here and nothing is lost and the elephant known in its totality makes all doubts removed.

30.Ethaireshothaprithagambhaavai:

Prithagavethi lakshitha:

Evam yo veda thathwena

Kalpayeth sothavisankitha:

That which ahs no manyness(ekam) is seen or mistaken as many .Who knows this principle ,without any doubt visualize it as One only .

Praana etc are not different from Athman.Like serpent in a rope Praana is imagined in Athman.For wise people this projection is not there.They do not project prana or body in Athman.Idam sarvam yadayam Athmaa(B U 246;457) is direct experience for them.Athman is devoid of projections .The knowers of this only cognize meaning of Mahavakya without any illusion or mistaken meanings.Nahyanadhyathmavith kaschith kriyaaphalam upaasnutha(Manu 682).No one except knower of spirituality attain the effect of kriya(effortless function).Effect of ones deeds are achieved even by nonspiritual people.(karma) but Kriyaphala is attained only by Adhyathmavid.This Manuvakya is quoted by Sankara in his commentary.This shows that Sankara has given the same meaning to the word Kriya as the Thanthra science has given.The later scholars must have spread the view that Sankara opposed the thanthric view of gnaana includes Kriya also .

31.Swapnamaaye yathaa drishte

Gandharvanagaram yathaa

Thathaa viswam idam drishtam

Vedaanthesu vichakshanai:

In dream and in maaya(illusion) how we see the city of Gandharva the celestial minstrel,like that is this universe and this is known to scholars of vedantha.

Nehanaanaasthi kinchana(Kat Upa ,Br U)

Indro maayaabhi(Br U)

Athmaivedam agra aaseetha(Br U)

Brahma vaa Idam agram aaseetha(B U)

Dwitheeyaadwaibhayam bhavathi(B U)

Na thu thad dwitheeyam asthi(B U)

Yathra thwasya sarvam Athmai vaa bhoothaa (B U)

all these vaakya show the manyness and dualities as Maaya or illusion and oneness or unity as absolute truth. There are several proofs in Vyasasmrithi also for oneness or Advaita .

Thamaschabranibham drishtam varshabudbudasannibham

Naasapraayam sukhaadweenam naasotharamavaabhagam

That which is destroyed and after destruction shows abhaava(absence) is thamas which is seen as cloud and as raindrops. The varsha or rains come regularly in clockwork precision and it is the cyclical wheel of samsara and production of life on earth. It may appear as temporary darkness and sorrow and after it is destroyed ,it is still present in everything (even in its absence it is there in another form) . Thus the absence is not emptiness but a transformed existence of energy . The mundane and vedic activities of this samsara are all avidya and when all that is removed vidya is revealed in our illumined chitha as One single whole .

32.Na nirodho na chothpathir

Nabadho na cha saadhika:

Na mumukshurnavaimuktha

Itthyeshaa paramaarthathaa.

There is no obstruction.No birth .No bondage.No saadhaka or practitioner.No person who wants liberation.No liberated person either.This is truth.

There are no laya or sarga (end and birth).Then who is bound and who liberated ?Who is desirous of liberation and who is practitioner ?As long as there are dualities only these differences exist and once the duality is gone no such difference exist .

Yathra hi dwaitham iva bhavathi(B U)

Ya iha naaneva pasyathi(Kata U)

Athmaivedam sarvam (Ch U)

Brahmaivedam sarvam(Nrisimha Up)

Ekamevaadwitheeyam(Ch U)

Idam sarvam yadayam Athmaa(B U)

From these sruthivakya one has to understand the untruth of the dualities.That which is absent like a horn of rabbit cannot have such origin and end.Similarly for something that is always there ,eternally present also origin and destruction is impossible.Since universe is not similar to horn of rabbit,it has to be the eternally present one.

The dualities like praana etc are like serpent in rope projections.For serpent in rope there is no origin or end except in the end of projection and beginning of projection .This is the state of dualities also.None of us feel duality in sushupthi state and that is the proof of absence of many /dual state and reality of oneness or Advaita .Duality is illusion.Maaya .Advaita alone is truth and eternal.

In that case the scientific experiments should be to prove the absence of duality . There is no proof for disproving or proving a state that is beyond proof.Dwaitha does not exist is proved.Then would it lead to soonyavaada? For this argument Sankara says it is not so.If everything is imaginary even the rope or rajju has to be imaginary for opponents .Sankara says:

When the the projected imaginations ends,the truth of truth is naturally revealed as truth .Because it is a state without imaginations or vikalpa .That is when the imaginary serpent ends ,the rope remains as rope only .Similarly when the dualities projected in Shivam is removed,naturally the One Shiva alone remains without any projections or Maya .That is Nirvikalpa Shivam or Brahman without Vikalpam .

33.Bhaavai rasadbhirevaaya

Madwayenacha kalpitha:

Bhaavaa apya dwayenaiva

Thasmaad adwayathaa Shivaa.

By the bhaava which are asad (untrue) and by bhaava of Adwaya(without duality)

Athman can be imagined. Even the bhaava are imagined by the Adwaya only. Therefore Shiva is always Adwaya.

Adwaya

Adwayabhaava

jeeva

Body

asadbhaava Athman

praana

The basis for all kalpana is dwaya and that also is Shivam. Adwaya means fearlessness. Dwaita is not fearless and that is against it being Shivam (Abhayam). When there is duality fear exists and only in unity there is no fear.

34. Naathmabhaave naanedam

Na swenaapi kathanjana

Na prithak naa prithak kinchid

Ithi thatwavidu vidu:

In the Athmabhaava this universe has no manyness and it is a unified whole (The grand unification theory of ancient India says). In its swarupa Athman is not many but One. Nothing is different from Athman. Athman is the whole Oneness and is different from dualities. The knowers of Brahman know this oneness.

Praana, jeeva, man, animal, plant, bird, stone, horse, cow and cat etc are all the manyness imagined on a unified whole. In fact such differences or dualities do not exist in Athman/Brahman. The Brahman or Brahmana are knowers of Brahman and they know this oneness of existence of everything – living and nonliving. Thus they prove the adwaya as the truth and the dualities as relative truths and untruths/illusions etc due to differences in learning and guna.

Sankara says : *Paramarthathwam Athmavido Brahmanaa vidu: Atho Ashiva*

hethuthwaabhaavaad adwayathaiva shivethy abhipraaya:

Lack or abhava of Ashiva hethuthwa (cause for Ashiva) have proved the shiva as One

.The Kashmere Pratyabhignapadhathi also reaches this conclusion following Sankara's teaching .

35.Veetharaagabhayakrodhair

Munibhir vedapaaaragai:

Nirvikalpohyayam drishta:

Prapanchopasamothadwaya:

Those without Raaga ,krodha and bhaya(likes,anger and fear) and those who are learned in the veda have directly perceived/visualized Brahman that is Nirvikalpa (without any vikalpa)and which I sPrapanchopasama(that which makes this world peaceful and shantham tranquil)and that which is Adwaya(One without a second).

Only those who have become at peace with themselves and with the world and who has become shantha and have silenced their minds and are compassionate to all since they have known the oneness of entire creation have understood truth.Others claim that they have seen truth,but by their actions and words they prove that they have not seen or understood it.Those who have anger,likes and dislikes,those who harm life and considers others as enemies etc are not at peace with themselves or with the world and their claims of perceiving truth is disproved by tehmmmselves by words and deeds .

The mere argumentative rational minds does not realize oneness of creation as the compassionate mind does.If the oneness of creation is understood people naturally become peaceful and nonviolent and compassionate to all alike without a difference or duality.Such people are called Athmavid and Brahmana in this statement of Sankara .

36.Thasmaadevam vidithwainam

Adwaithe yojayeth smrithim

Advaitam samanurapya

Jadavallokam achareth.

Knowing this,fix your memory always in advaita or oneness of creation.By attaining Advaita conduct in this world as if you are a jada or matter without ego of your knowledge.

Being fixed in Brahman which is adwaya ,without attachment in mundane things one has to live as a log of wood in the world of passions with compassion.that is the best way of life on earth .Be a wise person.Be nonattached to sensory pleasures and lead a simple life

,satisfied and peaceful and compassionate to all alike but with no special likes and dislikes or passionate attachments to anything.

37.Nisthuthirnamaskaraa

Ni:swadhaakara eva cha

Chalaachalanikethascha

Yathiryaadrischiko bhaveth

Without doing sthuthi(praise) namaskara or swadhaakara(ancestral rites) with abode which is both moving and nonmoving(Nonmoving only during the rainy season or chaathurmasya) the yathi or the sanyasi becomes a yadrischika (Accidental one).A yathi has no external rites at all.He is Paramahamsaparivrajaka.This is what Sankara has said . In India sanyasadharma is very old .Sankara is known as the person who gave it a new dimension .

Paramahansa ,Avadhoothaparamahansa,etc are names of parivrajaka and they meditate pranava and have sacrificed al external rites but are dwaithins.Avadhootha is the totally free sanyasin in Sahaivaagama.In Mahanirvanathanthra,among the 18 Ullasa ashrama of Avadhootha is one.There are four types of avadhootha.

1.Brahmaavadhootha: Householders. Excellent in mathematics and Astronomy .

2.Saivaavadhootha: The one who has accepted sanyasa after poorna abhisheka.

3.Bhakthaavadhootha: One who follow Bhakthimarga.Among them both Poornavadhootha with parivrajaka dharma and apoornavadhootha without parivrajaka dharma exists.

4.Hamsaavadhootha: Paramahamsa are different from Hamsa. Hamsa worship the Shivalinga. Paramahamsa do not do that.

Among women there were avadhoothins of all the four types.In the eastern shores of India Vaishnavi sects and in western shores of India al types of Avadhoothinis were common.(Mundamaalaathanthra).The dasnaami sect who wear signs of Shiva and stay in temples of Shiva consider Sankara as their Guru .They think Sankara was the Avathar of Shiva.They receive sanyasa uttering Shiva manthra and sings shivamahimnasthothra.For them Shiva is Brahman itself.Brahmagnaan is the greatest wisdom.When dasnamis ,Paramahamsa and Dandins receive sanyasa they take names like “ Theerthan,Ashraman, Saraswathy or Bharathy.Those who are known with these names are considered as the

successors of Sankara Guruparampara. But there are a type of Dandins who use fish and flesh and they are not included in this .

About dandins it is said “ Panchathatwasadaasevyam gupthabhaava jithendriya: “

When they discard their danda and take up sanyas following the 12 laws ,they are given

paramahamsa status.Among Dandiparamahamsa of this type also called Gaaraavari

Dandins there are farmers,and several Gupthayogins who do not reveal that they are

yogins. They are householders but following sanyasa.According to Yogakanda the

Ashrameswara of all these sects is Mahadeva.Mahanirvanathanthra say Maheswara is the

357 God of all yathi.(Yatheenancha Maheswara:)).Yathi is used by Kaarika and Sankara

commentary has used the term Paramahamsaparivrajaka for it.This means Athmagnani .

Sankarabhashya says:

Chalam sareeram prathikshanam anyathaabhaavaath

Achalam Athmathathwam

Yadaa kadaachith bhojanaadi vyavahaaranimithamaakaasavad achalam.

Swaroopam Athmathathwam Athmano niketham asrayam aajasthithim vismrithyaaham

ithi manyathe yadaa thadaa chalo deho niketho yasya soyatham evam

Chalaachalaniketho vidwaanna punar Brahnavishayaasraya:

Sa cha yaadrichiko bhaved ydrichaa praaptah koupeenaaschadanugraasamaathra

Dehasthithirityartha:

This body is subject to changes every moment.Th ecells,tissues,fluids ,organs etc all in

constant motion and change .Each paramanu and anu are subject to change every

moment.The scholar cognizes that I have misunderstood the Athman which is achala and

changeless like Aakaasa ,fixed in Athman itself as this moving changing and temporary

divisible and ending body during periods of food intake etc and have called this body I

(Aham) while really it is the Athman which is Aham .Thus the knower of Brahman

knows and experiences the Athman both in body and Athman,Both in matter and energy

and both in living and nonliving simultaneously and finds no difference between them at

all.For him everything has become Athman only .For such a person the continuance of

mundane duties is not with attachments or selfishness.He is fixed only in Brahnavishaya

and not in Loukika vishaya.He may take food if available and may go without food if not

available .He may wear dress if available and may go naked if not available.Both are

immaterial for him/her. Therefore Yathi is called Yadrishika. One who is satisfied by Yadrisha (accidental) gains and are not attached to them, no desires for them either. he/she does not crave for luxuries or pleasures and do not feel dejected if they are not got. Always satisfied and always enjoying Brahman experience (which is Bliss eternal) he/she lives as a corpse (Jada) to physical passions of the world and as Athman to Athman / Brahman. This state of total bliss is explained in the sloka.

This is the sign or lakshana of a Brahmana or Brahmana is noteworthy .

38. Thathwam adhyathmika drishtua

Thathwam drishtuaa thu baahyatha:

Thathweebhoothasthadaaraama-

Stathwaadaprachyutho bhaveth

He, perceiving the spiritual truth both externally and internally in all, becomes that truth itself and enjoying only in that truth, without moving away from that truth lives a life of Brahman / Athman oneness. There is nothing except Shivam / Brahman which is truth, beautiful, chith and ananda in and out for such a person. That person is the knower of Brahman, and not a logician, says Sankara in his bhashya. Only such a person can see Shiva in both Sunaka (dog) and Swapaaka (eater of Dog). That equality is achieved by the Brahmana.

Suni chaiva swapaake cha panditha samadarsitha: says the Bhagavad Gita. Gita also says Samam sarveshu Bhootehshu. Equality in all elements. Sankara remembers these words of Gita before ending his commentary to the Vaithathyaprakarana of Goudapaada. That is Sankara calls Maya or illusion the separatisms in the universe which is a human construct and not the universe as such. Without understanding this greatest truth, many scholars still criticize Sankara and his vedantha. This commentary is dedicated for such scholars who have misunderstood Sankara and his teachings. Because in the present world the grand unification of Sankara's Advaita and the Grand unification theories of modern science and philosophy and psychology of consciousness has to open up a Mahaaadvaita for the 21st century and beyond and this book is a humble education for that purpose.

Advaitaprakaranam.

In the first Aagamaprakaranam itself while discussion of Pranava as said by the Sruthi, it

was clearly stated that Athman is Advaya, Shiva and Prapanchopasama. The second Prakarana, Vaithathyaprakarana was for removing all dualities and for this examples of dreams, Maya and Gandharvanagara were said. Though the sruthi says something, it is essential for every one of us to prove by logical and argumentative observation and analysis to prove its verifiability. The use of Vaithathyaprakarana was for that. Every duality including that of meditator, meditated object and meditation even are to be ended for true Adwaitha and oneness of everything felt both theretically and practically in life. Just absolute Athman is the only truth existing.

1. Upaasanaasritho dharmo

Jaathe Brahmanivarthathe

Praaguthpathe rajam sarvam

Thenaasou kripana: smritha:

The dharma which is dependent upon Upaasana is functioning in a Brahman which has a beginning or birth (saguna Brahman). But before the origin (birth) everything was Aja (without birth) and after birth became Jaatha (hence belonging to a jaathi). People who think that there was nothing before birth is called Kripana.

Those who think Upasana is the way to liberation think "I am Upasaka. This is the Brahman which I do upasana on." Then there is aduality. They think that by such upaasana they can get liberated when their body ends. The meaning of this thought is "I was Brahman before birth. Now I am not Brahman. I will become Brahman again when my body ends by death". This is a foolish thought and is rooted in duality. The people who see Brahman like this are called Kshudra Brahmanavid or knowers of a lesser Brahman. Brahman is always Aja. There is no birth, life and death for it. If you had been Brahman before birth, you are still Brahman and will be Brahman even after body falls. To think that now I am a born body and is different from Brahman is duality. That is why people having such duality and still do Upasana are considered Kripana or Kshudra Brahmanavids. Kripana is having an inferiority complex and is always having a feeling that I am lesser or having sorrows or sins etc. Whoever thinks I am sinner, I am different from Athman/Brahman and have to attain it is a soodra or kripana in this sense.

Janmanaa jaayathe soodraa:

Whatever is born is a soodra according to this. By birth all are soodra. By karma one has

to elevate oneself to higher levels. The Apasoodradhikarana of Brahmasuthra is subject to several misunderstandings and misinterpretations.

Suk asya thath anaadarasravanaath thadaa aardravanaath soochayathe hi.

Kshthriyathwa avagathe cha Utharathra Chithrarathena lingaath

Samskaara paramarshaath thath abhaava abhilaapaath cha.

Thad abhaava nirdhaarane cha pravrithe

Sravana adhyayana arthaprathishedhaath smrithe cha.

These five suthra are together called Apasudraadhikarana in Brahmasuthra of Baadaraayana. The state of mind which becomes weak, sorrowful and angry whenever a word of disrespect is heard is the sudra mind according to this. All of us are born like that. If we have such a disturbed state of mind, the Veda which is in the form of Advaita will not be revealed in it. So we have to prepare our minds for a higher purpose and for educating it. The story of King Jaanasruthi, who was sad when he heard the conversation of swans is then introduced. When he approached sage Raikua Raivathaka, with lot of gifts and asked him to teach Brahman, the first words the sage spoke were “ Sudra, Take away all these gifts “. But when the king came back again without being offended by such disrespectful words and offered his own daughter as gift, the sage advised him Brahma vidya. Since Jaanasruthi is a king like Chithraratha, why did the sage call him soodra? That is a test to know whether he has sorrow and grief when such a disrespectful word is called. And when he proved his elevated mind status by persistence in knowing Brahman without being discouraged by such words, he won in the test .

Thirukkural has said “*Thuranthaarin thooymai udaiyar, iranthaar vaay innaachol norkirpavar*”. What a sudra lacks is a mind that has been controlled and prepared for cultural education. All born things are thus sudra to begin with. It is the lack of control and samskara of chitha which characterize a sudra in adult life. How do we assess that ? From a person’s deeds one has to analyse his samskaara or culture, says sruthi. That is how sage Gouthama analysed Satyakaama as a Brahmin . That is how Raivathaka after testing Jaanasruthi accepted him as student of Brahma vidya. That is Karmanaa jaayathe sudra and Karmanaa jaayathe dwija according to Gita and this is accepted by scriptures . Sankara accepts this . There should be learning and teaching of culture (adhyayana and adhyapana for education). Mind has to be taught to be cultured. The meanings should be

cognized with concentration and for that the mind has to be prepared for peaceful silence .The interest for learning has to be inculcated.The intellect should be sharpened .All these are needed to understand and practice advaita in life and it is not an easy thing which one can get like a thing from market .The people who walk around with false pride in their ancestral births,and get sorrow and agitation and anger with slightest insult and start to do vengeance for it out of anger etc can never become fit candidates for advaita since they have deeprooted dwitha or dualities/manyness in them.To think that it is possible is the foolishness .

The commentary of Shankara to Vaithathyaprakarana ended with the equal viewpoint in dog and dogeater .The continuation of that is the discussion on kripana. Who is kripana and who is not has to be determined from a person's behaviour in society and that has to be done by each responsible citizen of the world irrespective of caste ,creed,or any duality.

2.Atho vakshyaamyā karpanya

Majāathi sthām gatham

Yathā na jāyathe kinchid

Jāyamaanam samanthatha:

Therefore.that with ajaathi(without a jaathi or caste since it is not jaatha or born) that which has gone to samatha(equality) and akaarpanya(without the property of kripānaseela) will be said.Whatever is seen as if born around are not born actually (but exist and manifest in that unborn).

The basis for karpanya is the words of sruthi like,

Yathraaanyo anyath pasyathyaschrunothyanyadwijaanaathidalpam marthyam asad"

And " *Vaachaarambanam vikaaro naamadheyam* "etc(Ch U).

To see something different from oneself,to hear something different from oneself,to feel that the other one is dwija,or a lesser individual,or untrue or with death etc are all karpanyadosha since all these have duality in it.The opposite of this is the Brahman experience where there is nothing different from oneself and everything is sama or equalized .That wellbalanced state alone can remove the karpanyadosha of duality.

Ajathi is that without jaathi .Jaathi is translated after English education into caste which has no meaning at all .Jaathi is that which is born into a particular lifeform and has the

shape of that race. It has biological classification and anthropological classification connotations and not caste connotation as we now understand. Only that which is born has a form and a jaathi then. Samatha means sarvasaamya or equality or balance of all. That means the Brahman by definition means a classless, casteless equality or ideal state. We find in sruthi that sudra is the feet of Brahman and Brahmana is the face of Brahman. That is both are parts of Brahman and not different from Brahman. Can anyone say that my feet is not mine and only my face is mine? Moreover since earth is the feet of cosmic Brahman as Vishnu, all beings born on earth (feet) are sudra and when the educated cultured speech (Vaani) develop from their face they get a second birth from face of Brahman as Brahmana. Without seeing such wholistic approach to education and educational psychology of ancients, many scholars criticize veda and Sankara the commmentator. The culture and education of a nation and a people lie in its educational policy and execution of it. We are the losers when we discard our legacy of education and our ancient educationist / teachers and their policies.

Now the ajaathi, akaarpanya Brahman is explained with cause and examples.

3. Athmaahyaakaasavath jeevair

Ghataakaasairiveditha:

Ghataadhibhava samghaathair

Jaathaa vedanidarsanam

Just like the aakaasa or space is limited within the circumference of a pot, Athman is limited within a jeevathman which is born with a body. This is the view on birth by the Veda.

Athman is subtle and without any organs or parts, indivisible. It has no birth or death. It can enter everything being sarvagatha. In ghata or pot it is ghataakaasa (pot-space) and in Kshethra (field) it is kshethragna (knower of field). Both kshethragna, kshethra, are pervaded by the indivisible subtle Athman only. In the clay which made the pot, in water used for its production, in the potter who made it all we find subtle indivisible Athman itself as the akaasadhaathu with property of sound or naada only. The entire body which is a sanghaatha (combination) of elements is pervaded by aakaasa and its naada only. In every atom and subatomic particle (paramaanu of kanaada) this aakaasa is pervading. Thus aakaasa as the basic principle that pervades all and its property Naada or sound and its

acoustic laws become very important for a student of Brahman who is cognizing meaning of NaadaBrahman. When all the sanghaatah (combinations of matter) undergo Vighatana (fission or divisions) what remains is only the subtlest field or chidaakaasa which is a field of energy .

4. Ghataadishu praleeneshu

Ghataakaasaadayo yathaa

Aakaase sa praleeyanthe

Thadwajjeevaa ihaathmani

When a ghata or pot breaks ,the aakaasa within it merge in the chidaakaasa outside .When the body is dead,the Jeevathman merge in the Paramathman in the same way. Almost similar thoughts we see in the works of Albert Einstein. He has used the word box-space instead of ghataakaasa or pot-space .(see pp 361. Ideas and opinions of Einstein). Imagine a box. It contains aakaasa in which many things can be kept. That is, it has space for several things within its limited body. Different boxes will have different measures of such aakaasa or space. When we do not keep anything in box, the box appears empty but actually it is not empty but it contains space. The measure of the box-space depends on the circumference or the limits of the box around it. If we reduce this limit or wall of the box, and bring it to zero space what will happen? Does the space within box lost or not? Is it not our illusion that the space depends upon the four walls of the box? Einstein said: Now ,there remains for our thought, the space without a box, a self-evident thing, yet it appears to be so unreal if we forget the origin of this concept.

That chidaakaasa which does not depend on pot or box, or any other limited being, and that which appears to us as empty or untruth, but which exists with Swathapraamaanya (itself as its proof) is the absolute truth . This is the view of Advaita and it is purely scientific .

In aakaasa there are graham, nakshathra (objects which makes us cognize, objects with no kshathra or wars), the earth, and its objects and several galaxies and nebulae orderly arranged within, we think. It is this thought which makes us astray . Jeeva is not contained in the box and box is contained within it since jeeva is barhman .

“The ways in which bodies can be packed into space-boxspace-are the subject of threedimensional Euclidean geometry , whose axiomatic structure readily deceives us into

forgetting that it refers to realizable situations(Einstein).

In a big box a small box can be put. The aakaasa of the big box contain the akaasa of the smaller one also. Chidaakaasa is very complex as a largest box or Ghata in which several smaller boxes/pots of different sizes exists .All these spacetimes and fields are revolving mutually dependent on each other and in their respective spaces and makes it too complicated a structure and to learn it we have to start from simple harmonics ,and sine wave equations of the graham or planets .This is what Indian sages did with their astronomy,music ,vaasthu,mathematics,and spirituality and biosciences including ayurveda integrating all these in a broad frame for educating society for a better cultural understanding and communication.

That space without a limit (limit without a limit) is thought about by a human ancestor itself is proof for the bioenergy and consciousness of humanity to be as ancient as its evolution. The organless, indivisible, limitless, movementless(inertial) frame of chidaakaasa is thus explained by the astronomers ,sages,and scholars of ancient India (but not in English but Sanskrit). To prove their scientific mentality I am using here the modern concepts of modern astronomers ,simply because I feel the necessity of educating the modern 21st century scientists that our brains have not evolved much from that of our ancestors in finding truth .The statements of Einstein and post-Einsteinian scientists on time and space ,one has to understand the thought experiments of the vedic rishi since that is the only anthropological method for us to prove the existence of same thought experiments in our ancestral human races. The thought waves of advaitins and that of the modern grand unification theorists meet at many places. The observer of the modern universe ,who study matter (dravya) also thinks of the state when there was no matter ,no multiverses,no creation and the state before universe was created with an observer to describe it just as Rgvedic Rishi in Naasadeeyasuktha does. Einstein thinks (pp 367 Ibid) :-“If matter were to disappear,space and time alone would remain behind,as a kind of stage for physical happenings”. It is from this thought that he developed a consciousness about the existence of an energyfield (Urjamandala of the Indian sage). That field is the Raasimandala of the Indian astronomer (translated as zodiac by west). The state of abhaava or absence of matter ,makes the aakaasa appear empty or soonya but it is not empty ,but a field which is continuously radiating(Vikirana)light and sound energy and a

seed for new universes .The time that happens with movement of matter is truth in classical mechanics.But in Theory of Relativity that Saayana kaala(moving time) is only a relative truth .It is not free and is dependent on several other factors .For one who observe from earth it appears as truth ,but from a person who observe from some other source (other than earth)it is untruth or relative truth only.Saayana movement is a geocentric movement since it is felt by observer sitting on earth as its center of observation.In nirayana or inertial frame the center is the Nirvikalpa Shiva/Brahman which has center everywhere in everything and not limited by anything .Thus the Nirayana universe of the Indian Astronomer is the Inertial system of modern astronomer. Einstein's words(pp 371 ibid):- "The principle of inertia and the principle of velocity of light are valid only with respect to an inertial system...If we imagine matter and the field to be removed,inertial space or more accurately ,this space together with the associated time remains behind.The four-dimensional structure (Minkowsky space)is thought of as being the carrier of matter and of the field.Inertial spaces with their associated times ,are only privileged fourdimensional co-ordinate systems that are linked together by the linear Lorenz transformations."

But a aakaasa with time alone without a field does not exist .There is no such thing as an empty space ,as a space without a field.Spacetime does not claim existence on its own ,but only as a structural quality of the field(pp 371).Thus like the Vedanthin Advaitist Sankara ,the modern scientist Einstein also refutes the soonyavaada or nihilism of empty space without a field of energy .

5.Yathaikasmin ghataakaase

Rajo dhoomaadhibhiryuthe

Na sarve samprayujyanthe

Thadwajjeevaa:sukhaadibhi:

In a pot-space there may be smoke and dust .But why is not seen in all the potspace? Similarly some jeeva have pain and pleasure and other dualities.Others do not have.The fact that there is smoke and dust in one pot does not make all pots dusty and smoky and similarly the fact that on a human mind has dualities does not generalize all human minds having such dualities .

If all jeeva are parts of chidaakaasa one's passions and emotions should be experienced

by all is the view of the opponent. This is refuted. Athman is one. It is in all beings like aakaasa. But the dualities of pain and pleasure are not the qualities within Athman. They are associated with individual mind and intellect and the circumstances and opportunities for cultural training etc. Hence the doubt of opponent has no validity. The similes of computer can be remembered here also. What one feeds to the computer only comes back as message.

6. Roopakaarya samakhyascha

Bhidyante thathra thathra vai

Aakaasasya na bhedasthithi

Thadvajjeeveshu nirnaya:

The form, deed, name etc are different. But in jeeva as in aakaasa, there is no difference. The box may be big, small, made of wood or metal, ornamental or ordinary. The pot may be a ghata, karaka, lota, glass, kuttaka, bucket or any other shape. But its aakaasa is the same. The human beings assume different names and forms and functions as Suvarna, Udayabhanu, Abhilash, Sankaracharya, Yesudas, Einstein etc etc but the Athman is the same.

7. Naakaasasya ghataakaaso

Vikaaraavayavou yathaa

Naivaasthithi: sadhaa jeevo

Vikaaraavayavou thathaa

Ghataaakaasa (pot-space) is not the passion or part of chidaakaasa (energy field/cosmic). It is Chidaakaasa itself (energy field itself). Jeeva is not a part or emotion of Paramasthithi but itself. The gold ornament is not an emotion or part of gold but gold itself. The foam and bubble and wave, ice etc are not emotion or part of water but water itself. The form, name, functions, the origin, end, dualities all are like this our imaginations or projections on to the truth, just for our easy cognition and are not real.

8. Yathaa bhavathi baalaanaam

Gaganam malinam malai:

Thathaa bhavathi abudhaanaam

Athmaapi malini malai:

Just as children think that the sky is dirtied by impurities, the people with lesser intellect

feel that the Athman will be dirtied by impurities. Aakaasa is not dirtied by clouds, dust or smoke. Like that the effects of karma as impurities does not touch Athman. A thirsty one imagines that the desert has water, with foam and waves. In fact it is not there. Person with avidya thinks his Athman is dirtied by sins. But Athman cannot be dirtied.

Here some differences from Kashmera shaivisa has to be noted in Goudapaada and Sankara. Shaivism accepts mala and malanaasa (impurity and destruction of impurity/sin and destruction of sin as evil). In their Thripadaarthavaada the three objects pasu (animal/cow) pathi (Lord of pasu) and paasam (rope) exists. Pasu also is chinmaathra (unit of energy) but due to repeated recycling through birth and death cycles it is covered with dirt or mala of several types. Mala is a type of bondage or paasa by which the pasu is bound to samsara existence. The three types of impurities or Mala that bound pasu are Aanavamala (the moolamala or sahajamala which is the natural causal impurity). Dwaithins call this Moolavidya).

Kaarmikamala (that accumulated due to deeds or karma of various types)

Maayeeyamala (impurities accumulated due to illusions)

Pasu has to go through three stages called sakalam, pralayakala, and vignaanakala. In sakalam the pasu is covered by all the three impurities. In pralayakala the maayeeyamala is absent. In Vignaanakala only aanavamala exists. With blessings of Shiva that also is removed so that pasu realises his own swaroopa (swaswaroopa) that I am Shiva/Brahman itself.

The shivaanubhoothi or Brahman experience is beyond Nishkala, Naada, Bindu, Kala, Thrika, maathra, paada, swara, vaak etc. Sankara is a yogin who perpetually visualize that alone. Therefore he does not think that the impurity is a sin like the lesser intelligences (interpreters) have said. He thinks them as the covers that mask the view of the seeker from the truth. (As a Kosa or cover). In 11th sloka we find this term used.

9. Marane sambhave chaiva

Gathyagamanayorapi

Sthithou sarvasareereshu

Aakaasenaavilakshana:

Death, birth, movement, coming and going, presence in all things – in these lakshana or sign there are some similarities between Athman and aakaasa. The first four are absent for

both. The last quality is present for both.

10. *Samghaathaa: swapnavad sarva*

Athmamaayaa visarjitha:

Aadhikye sarva soumye vaa

Nopapathirhi vidyathe

All the combinations are like dreams expelled from the Maaya of Athman. To determine which of it is equal and more than one, there is no proof of measurement. The very question whether a plant, animal, worm, human being, or God is great or lesser or equal is superfluous because all such differences are only maaya or illusionary dualities. The differences are dreamlike illusions. Then why determine which is great or less? All are equally illusionary in the Oneness of Brahman. In Brahman no difference between living and nonliving exists. Then where is difference between sudra and Brahmana or black and white or between dog and dogeater?

A person who said this opinion, none other than Sankaracharya, is being depicted as a Hindu fundamentalist who made apasudradhikarana and upheld Brahmanism by the modern historians and social workers. I cannot see any logic in their attitude or research and feel that it is simply because they have not read Sankara in original and tried to explore his mind and intellect and his ideas which are totally scientific and spiritual simultaneously. The sad reason behind this plight is that we have totally disregarded the study of Sanskrit scriptures which are the jewels of our land while other nations are studying them.

11. *Rasaada yogi ye kosaa*

vyaakhyaathaasthai thireeyake

theshaam Athmaparo jeeva:

kham yathaa samprakaasitha:

that Athman explained in Thaithireeyaka with coverings (kosa) like Rasa etc is the Parajeeva. It is like Kham (aakaasa) revealed and enlightened.

The kosa are annamaya (body made of food – physical), praanamaya (made of breath or vaayu), manomaya (made of mind), vignaanamaya (wisdom) and inside dwell the aananadamaya kosa called Rasamaya. This blissful state is the selfluminat satha or the chidaakaasa within an individual jeeva. It is imagining the kosa around it and making

them and really it has no such coverings being one with chidaakaasa or Paramathman.jeeva is really parajeeva or paramathman itself which imagine that I have coverings and is different from it .Since all coverings are imagined there is no real impurity for Athman and all impurities are imagined ones only or projected ones.They are the dreamlike visions the truth makes of itself.Can logic,intellect and scholarship alone reach the absolute state of Satyam Gnaanam anantham Brahma:?

Even if it is Sankara this is not possible.Unless the right side of brain and its intuition also works balanced ,no oe can reach that state .Therefore those who argue that the commentator Sankara would not have created a work like Soundaryalahari which is poetic imagination,has to carefully consider his own words here.:- Na Thaarkika parikalpithaathmavath purusha budhipramaanagamyathyaabhipraaya:

As the argumentative logicians imagine ,by the intellect and scholarship alone one cannot attain the experience of oneness of Athman/Brahman.This swanubhoothi makes all the difference between a dry scholar and a Rishi/Yogi with self experience + scholarship.

12.Dwayordwayor madhugnaane

Param Brahmaprakaasitha:

Prithivyaam udare chaiva

Yathaakaasa:prakaasitah:

How within the earth as well as within our stomach and intestines the aakaasa is revealed,just like that in both,Parabrahman is revealed or enlightened .That is the view of Madhugnaana.

Dwayordwayor means the Adhidaivika and Adhyathma.(it is the continuation of what is said in 11th sloka as Thaithireeyake.Refer Madhumathi,my commentary on Taithireeya and Mahasamhitha).The purusah who is Thejomaya and amrithamaya resides in aakaasa as well as in the womb of earth alike .It resides in the womb of every mother . Through existing in sarvam(everything-living and nonliving) the dualities (dwayor dwayor) is lost and adwaya is revealed to all.Brahman is nectar/amritha/eternal.It is madhu or honey .Therefore Brahmagnana is also called Madhugnana or Madhuvidya .The chapter in Brihadaranyaka Upanishad about Brahmagnana is called MadhuBrahmana.

13.Jeevathmanorananyathwam

Abhedena prasasyathe

Naanaathwam nindyathe yacha

Thadevam hi samanjasam

The nondifference(ananyathwa)of all jeeva is thus praised as Abheda. Only advaita is logically possible theory of Grand unification or oneness .By logic and by intellect one cannot attain Brahman.It is honeylike sweet and natural to be experienced by intuition and then ,the argumentative scholarly people are asked to understand that even with logic and analytic thought that alone is acceptable.That is by both the right and left brain functions the only acceptable and practicable view is Advaita and all separatisms should be ended in its favour.

14.*Jeevaathmano prithakthwam yath*

Praguthpathe:prakeerthitahm

Bhavishyadvrinyagounam thanmukhyathwam

hi na yujyathe

Before origin,the difference of Jeeva and Athman which is eulogized is only gouna(relative)since it is based on what is to happen in future.There the Mukhyathwa or main nature does not fit in.

When we say “He is preparing food” ,actually there is no food but only grains that is being processed.But we know that after sometime the grains will form eatable food .The thing that will become food in near future is here said as food .The imagination of sruthi before origin, as paramathman and jeevathman as different is like this.The expected outcome is stated even before it happens by human mind.This is also a relative thing .Moreover , before stating :” Thadekshatha”and “ Thathejojaathasrijatha” ,sruthi has also praised the oneness as “Ekam evaadwitheeyam”.And it also proves the oneness in future by saying “ Thath satyam sa Athmaa thath thwam asi”.Therefore in the interval between these statements of Advaita,finding out one statement stating the duality ,one has to assume that it is Gouna like the sentence “He is preparing food”.Before creation everything was Ekam evaadwitheeyam. Even after creation the jeeva are not different.The differences like body etc are the dreamlike projections from that One Athman only .And the possibility of cognizing oneness again is also said several times.Therefore oneness is real nature.Dualities are illusionary and dreamlike projections .Birth,death,dualities and separatisms of all kinds are like the difference between

ghataakaasa and chidaakaasa as said before.

15. *Mrillohavisphulinghaadyai:*

Srishtiryaa chodithaanyathaa

Upaaya:sotahvathaaraaya

Naasthibheda:kathanjana

Clay,metal,sparks etc influence several types of creations or productions and it is only a method for avathaara of Paramathman on earth. There is no difference or duality in Brahman. The dreamy manyness created is a method for revealing the oneness of jeevathma and Paramathman in the intellect .

In the argument of praana and other senses the senses understood the importance of praana and accepted that it is greatest among them. Like that this prapancha or cosmos of manyness and dualities of several kinds is to cognize the greatness and oneness of Paramathman . The statements of sruthi (scriptures) about creation of universe, about the timespans like yuga, kalpa etc, is to awaken the message of unity in our intellect . It is not to tell us that the manyness and dualities were created by the process of creation, but to show that even with all these multiplicities the cosmos is one with Paramathman and we are one with paramathman . This grand unification scheme comes from only the most evolved human mind . Athman is Eka Paramathman , sudha, budha, nityamuktha. Then what is the use of doing Agnihothra? Asks the opponents of poorvapaksha.

The answer is:-

16. *Ashramaathridhaaheena*

Madhyamothkrishtadrishtaya:

Upaasanopadishtheyam

Thadartham anukampayaa.

There are three types of ashrama . They are classified as Heena, madhyama and uthama (lower, middle and upper). For these three stages , because of compassion (anukampayaa) different methods of upaasana have to be given.

The ashrama here is for three levels of cognizing intellects . If we give a higher type of upaasana to a lower intellect it will be difficult for him/her to perform it. Therefore due to compassion in all (especially in the lower intellect) the different upaasana were devised as educational methods for them to evolve gradually to the next step.

Pooja, yajna etc are needed for people of middle and lower intellect and in certain stages of life. The highest intellectual level alone can understand the Advaita of pure reason and science. But even lower and middle intellects have to get the swanubhoothi using the right brain talents. This is the purpose of such an educational procedure. This is the first theory of Multiple intelligences put to practice in entire world according to scriptural evidences.

Yanmanasaa an manuthe ye naahyurmanomatham. Na deva Brahmathwam vidhinedam yadidam upaasathe (Kena Upanishad). That which is thought of and analysed and cognized by mind, and that which is not thought of, analysed and cognized by mind – both are Brahman. It is not that which is worshipped as “This”. This means something seen and heard here now. The definition of Brahman is beyond that but this is incomprehensible to ordinary people and they will misunderstand it.

By the scientific fervour and proof, the equality of everything as *Adwayaathmadarsana* has to be cognized and that requires great intelligence and it never can be a mass movement of religion. Whatever is outside of this is called a *Mithyadarsana* (illusionary vision) and that is a duality due to love and hate, like and dislike which creates enmity and violence in society. Why is this said? Goudapaada says:

17. *Swasidhantha vyavasthaasu*

Dwaithino nischithaadridam

Parasparam virudhyanthe

Thairayam na virudhyathe

Those dwaithins who are fixed and attached to their own theories and beliefs, hate all others who do not believe or agree with it. But this (advaita) does not have enmity to anyone.

Most of the scientists have attachments to their own science and hate other sciences. The practitioners of one science (for example Medicine) will object to practitioners of other branches of medicine as unscientific without trying to understand their viewpoint. Similarly the different sects oppose each other and spread hatred. During Sankara's time the Dwaithins were samkhya, vaisheshika, Buddha and Jaina sects. Each said our view alone is truth. Similarly a difference between shaiva, vaishnava and saaktha sects had developed after advent of Buddhism in India and that also was creating

dualism. Sankara dwelt with the problem and established oneness and harmony. At present, the dualism between other world religions and Indian philosophy can integrate the views in the light of a mahaadwaitha .

Why do people quarrel over their views and protection of their theories? Simply because they have a love for the self and a hate for something which they identify as the other (different from self) and that duality is the cause for all violence .

Vedic advaita on the other hand does not have that attitude. Nothing is different from self as Athman/Brahman and therefore nonviolence and compassion alone is spread by Advaita. It doesn't think that this is mine and that is yours and does not hate others, because for them the other does not exist in God /Brahman . Since it is free from all dualities, all raaga and dwesha, it is the samyagdarsana or equality in everything without selfishness or dualities .

18. *Adwaitham paramaarthohi*

Dwaitham thadbheda uchyathe

Theshaam ubhayathaadwaitham

Thenaayam na virudhyathe

Advaita is paramarthasatya or absolute truth. Dvaita is a transformation of advaita only. For the dvaitins these (advaita and dvaita) are felt as different and contradictory. For advaitins they are felt as same and not contradictory (since advaita is absolute truth and dvaita its transformation is relative truth, not contradictory but complimentary to it).

In the absence of vibrations in sushupthi, Samadhi and in moorcha (coma state) advaitins have decided that dvaita is only a transformed state of advaita which is the real truth . Suppose a person is traveling on an elephant. A mad man comes in front and says: I am also on another elephant. If you are brave enough, face me with your elephant . What will the person on elephant do? He knows very well that the madman is under an illusion or hallucination . He does not have any enmity to that person. Therefore he will ignore the illusion and go along his path .

That is what advaitins usually do with fanatic dvaitins . They do not go for any quarrel and do not keep any enmity because he/she knows the truth that all is one and there is no scope for such enmity or dualities or violence .

19.*Maayayaabhidyathehyetha-*

Nnannyathaa kum kathanchana

Thathwathobhidyamaanehi

Marthyathaamamritham prajeth

The one without birth (Aja)is never hurt,injured or killed.Maaya makes the feeling that it is hurt .If the thathwa (principle) of truth is broken ,then it loses its amritha(deathlessness)and becomes martya (with death) and that does not happen for a birthless one.

That which has no birth will never die.Only if there is a beginning there can be an end.If we identify us with matter and dualities we feel that we are having birth and death cycles.Once that cycle is broken we know true identity.But to break the birthless can never happen since it is deathless too.That is the absolute and all others are relative truths only

20.*Ajaathasyaiva bhaavasya*

Jaathim ichanthi vaadina:

Ajaathohyamrithobhaavo

Martyathaam katahmeshyathi

The logically arguing intellectuals desire a jaathi for that which is ajaatha .How can a bhaava that is ajaatha and amritha acquire martyatha or death?

This is to be carefully noted.Those who interpret jaathi as caste especially have to note the meaning of jaathi in Sanskrit. The people who desire a jaathi(at present translated as caste) for ajaatha is asking for the impossible ,says Goudapaada.Because how can something which has no birth(ajaatha) have a property (jaathi)that is obtained only for the born things? Jaathi here means the born things with specific properties peculiar to that birth .Like a cow ,a peacock,a human being or a worm etc .These are all jaathis .For advaiti who has absolute truth as Brahman/Athman which is ajaatha (in Veda Aja) no jaathi is a barrier and he/she does not accept such dualities.This concept of Brahman made Brahmana ,the knower of Brahman.Aja or Brahma has no jaathi and therefore eBrahmana ,the knower of Brahman also has no jaathi.He is beyond all jaathi .

21.*Na bhavathyamritham martyam*

Na martyam amritham thathaa

Prakritheranyathaa bhaavo

Na kathanchith bhavishyathi

That which is amritha will never become martya. That which is martya can never become amritha. That which is the natural bhaava is never changed to its opposite bhaava. The sun never loose its sunness and agni never loose its agniness.

22. Swabhaavenaamrithoyasya

Bhaavo gachathi martyathaam

Krithakenaamrithasthasya

Katham sthasyathinischala:

That which is amritha by nature, will not become martya. If one believes like that, for him how can amritha be fixed or changeless ?

If Athman has birth, then Aja never has existed. Everything should be considered Martya or with end/death. Then the argument is that liberation never exists .

23. Bhoothathothabhoothatho vaaapi

Sriyamaane samaasruthi:

Nischitham yukthiyuktham cha

Yathad bhavathi netharath

Whether in past or nonpast, whether in elements or nonelements, sruthi is equal in all creation. Whatever is based on natural law and logically proved alone can happen. The others cannot happen.

24. Nehanaanethi chaamnaayaad

Indro maayaabhurityapi

Ajaaya maanobahudhaa

Maayayaa jaayathethusa:

The sruthi says: There are no many in this cosmos.

Indra by magic assumed many forms etc.

By such words, the One is taking many forms by maaya is clear.

Maaya is a sabda used as prajnaavachana. Since the prajna of Indriya is full of avidya, it is maayaamaya and hence called maaya. Sruthi say "*Ajaayamaano bahudhaa*

vijaayathe". By maaya is born. Agni cannot become cold. Similarly Aja cannot become jaatha or jaathi. Amritha cannot become martya or mritha.

25.Sambhootherapavaadacha

Sambhavaprathishidyathe

Ko nwenam janayedithi

Kaaranam prathishidyathe

Since there is no sambhoothi,sambhava is negated.Since there is the question”To give birth to this who exists” the cause also is negated.

Those who do upaasana on sambhoothi enters the hell called andhathamas(the most dark world) says Isavasya Upanishad.That means if one has to find the origin of universe one has to enter the hell of a dark spacetime or Blackhole.And since this also negates the birth of the first Universe ,as a possibility,an event as birth of the creator of universe is negated .If sambhoothi was there,its upaasna would not have been negated by sruti.To do upaasana on any form of elements (panchabhootha) which has a birth ,and to do worship of it is thus naturally negated here.Because it has avidya in it.Only when all forms and all elements of the world and its attachments end in the mind of the worshipper,the absolute truth of Oneness of Brahman is revealed.

What is a sambhava or event as sambhoothi or birth?

A child is born .That happen in a particular spacetime on a particular latitude,longitude and at that time the position of the celestial spheres are correctly calculated by the astronomer so that the event is recorded in spacetime and in memory of a generation.

I was born in May 6th 1946 in Punnayurkulam,Kerala means just this.As long as I consider that event as my sambhoothi or birth,I am only a limited event as a body and form and name that began in a particular spacetime and m existence is limited by these facts.But the moment I directly perceive the fact that I am not that body with a name ,born in a specific family,to a particular parent at a specific spacetime,but a birthless,deathless Athman eternal I know that I never had a sambhoothi or birth and what I earlier thought to be “My”birth is only a Maaya (illusion) .Thus the originally thought out illusionary relative truth is negated by the new awareness of my nature .When one is beyond the event of birth,one naturally is beyond death as well.Because without birth death is impossible.In the place of duality of avidya,thus the oneness of Vidya is born.Since the Paramaathmaikyaroopa Vidya is greater and higher truth than the duality of Avidya which is sambhoothaathmaka ,one has to negate the sambhoothi and its

upasana for the attainment of the higher truth. Because sambhoothi is relative truth. In the experience of the absolute truth, that relative truth disappears. Birth as a special event in a particular spacetime disappear .

Once we understand the birthless Athman and become one with it ,we ask ourselves ,if something is birthless and is the first and last what cause it can have ? If the event of birth itself is illusion, then who is there for its cause ? once we know rope is a rope and not serpent ,who will try to give birth to serpent in rope again?

Sambhoothi of Athman/Brahman is not there. That means it has no cause either. Naayam kuthaschinna bhaboova kaschith (kata Upanishad) . I am not born from anything or anybody, and I am causeless, birthless, deathless, eternal One . Once this is cognized what is the need for sambhoothi and its upasana or a search for cause of that sambhoothi? But ,until this oneness is directly felt ,upaasana of sambhoothi, of relative truth is needed .

26. Sa esha nethi netheethi

Vyaakhyaanam nihanutheyatha:

Sarvam agraahyabhaavana

Hethunaajam prakaasathe.

That ,negates everything which is explained and known as noncognizance

“nethi, nethi” (It is not that ,not that). Thus it is revealed as the Aja or birthless and causeless one.

There are several things in the universe which can be explained by human intellect and cognized . All such cognized things are negated one by one as “Brahman is not that, Not that”. Because of the noncognizable quality (agraahyam) of Brahman. By that bhaava of noncognizance is Brahman negated from all other known and explained things. And it is by that noncognizable nature and negation of all known, the Brahman is selfrevealing as the birthless causeless one. Thus the oneness of everything external and internal as Aja, Adwaya , Athman is again proved by selfrevelation . This is also proved by intellect again. Thus both by swanubhava or intuitional experience of right brain function, and analytic logical analysis of left brain function one can prove the oneness or Advaita of all in Brahman/Athman .

27. Sathohi mayayaa janma

Yujyathe na thu thathwatha:

Thathwatho jaayathe yasya

Jaatham thasyahi jaayathe.

From satha(truth) happens not true birth ,but birth through illusion or Maya.In the view of those who think that birth is truth ,it is the born which is reborn.That is they say the born is reborn again as a new birth.Both birth and rebirth are illusion and Athman is birthless as such .Just like a magician makes several things from one object ,the many are revealed by the One .For Aja,there is no janma or punarjanma .The absolute truth Aja does not take birth as Universe.That will be a contradictory dialectical statement to make.Therefore ,the scholars are compelled to accept a second possibility of rebirth .If we accept that we have to accept an endless chain of births and rebirths That is also not acceptable for a causeless birthless one.The acceptable view therefore is the Aja,Eka which has no birth or death,is thought to have birth and death by illusions (maaya)like a dream .Thus all the problems are solved by the use of dream analogy .

28.Asatho maayayo janmaa

Thathwatho naiva yujyathevandhyaaputhro na thathwena

Maayayaavaapi jaayathe

From Asath(untruth or emptiness) sath(truth or being) is never born either in theory or in practice.Even by maaya or illusion this is not possible.Vandhyaaputhra(son of a woman with no children) is always an untruth.

29.Yathaa swapne dwayaabhaasam

Spandathe maayayaa mana:

Thathaa jaagrad dwayaabhaasam

Spandathe maayayaa mana:

How the mind in dream state vibrates with illusion of dualities ,the same way the mind is vibrating in jagrad(awakened)also by maaya(illusion) of dualities.The graahya (object cognized) ,Graahaka(cognizer) vibrating in both states alike and we feel it too. (These are the jadaabhaasa and chidaabhaasa –the matter and energy) .

30.Adwayam ch adwayaabhaasam

Mana:swapne na samsaya:

Adwayam cha dwayaabhaasam

Thathaa jaagrannasamsaya:

Both in jagrad and dream mind is really One (adwaya) only. We feel it is dual ,no doubt, but it is nondual .

In dream ,objects are seen without gross senses functioning .In same prajna ,Maaya is generating forms of different types in the two states .Thus only prajna exists and that is one. It produces illusionary structures and experiences of different types according to its positional difference .All such experiences are maaya (whether in jagrad or dream). The proof or pramaana for the statement is again elaborated in next sloka.

31. *Manodrisyam idam dwaitham*

Yath kinchith sa charaacharam

Manaso hyamaneebhaave

Dwaitham naivopalabhyathe

The duality of moving, nonmoving, living ,nonliving etc are all visions of mind only. In absence of mind (amaneebhaava) of sushupthi (dreamless sleep) we do not feel dualities. The absence and silence of mind also happen in vivekadarsana, vairagya ,Samadhi etc .In all such states the dualities are merged in oneness (adwaitha) like concept of serpent in concept of rajju. In the absence of mind, the abhaava or lack of duality shows that all dualities are imaginations of mind only. How is the amaneebhaava produced?

32. *Athmasatyaaanubodhena*

Na samkalpayateh yadaa

Amanasthaam thadaayaaathi

Grahyabhaave thadagraham

When we have the awareness of the Athman as truth, all our samkalpa or imaginations end. The amanabhaava is then experienced. It is the state where no vishaya or grahya exists, except Athman . And that is called Agraham (without graham.)

Here again we have to note the meaning of word Graham in astronomy also. This is a word which is mistakenly translated as planet in English. The word meaning of graham in Sanskrit is more deep and wide .Graham is that which makes us aware .It is the state when there is a vishaya to be grasped (a grahya exists). The role of graham is to make us aware of that agraha state by making us aware of the grahya .This process is called grahana which again has a limited translation as eclipse.

I had explained the usage of Varahamihira as Graham Bhaano .The state of having no

graham or grahaka ,before creation is made known by study of graham and grahaka and through it the grahya (the universe and its laws) .This is sometimes done by Vighraha for lesser individuals .Graha is something which makes us cognize the state of cosmic oneness.But this is a great intellectual work and every one cannot understand it.A rare Einstein or a Sankara only can cognize and explain it in detail and it will always remain a cognizance of a minority academic scholars .For all to know then was created what is called Vighraha (that which makes us aware by special process –Viseshena represents the prefix vi to graham) .This is any object made of panchabhoota.This is now translated as Idol into English.Now upasana of any object-living or nonliving- has another dimension .It is an easy method for common man to grasp the oneness of entire creation.The ishtadevatha vighraha of each upasaka makes them aware that God exists in any form,every form and thus is omnipresent because it is without form and can manifest in any form.

Saiva devotees consider woman as agraha as well as vighraha .Woman as vighraha is mother,wife,sister,daughter etc experienced in a living woman thus making one aware of Sakthi of God.Agraha is the female principle without gender (neuter Mahath) existing in all living and nonliving beings of all genders as Kundalini energy within the nervous system and as cosmic fire in cosmos.By awakening this the sadhaka has to make it one with cosmic power to get shiva experience.The same principle is used by Vaishnavas as Krishna and Radha .Thus the Agraha of the female principle is accepted both by dwaita and advaita .

33.Akalpakam ajam gnaanam

Gneyaabhinna prachakshathe

Brahmagneyam ajam nityam

Ajajam vibudhyathe

Wisdom which is free from all imaginations and Aja(birthless) is seen as not different from gneya (to be known) .Grahana or process of cognizance is same as graham or the agent which makes us wise by giving awareness .Aja,Nitya Brahman is Gneya (to be known).By Aja ,one has to know Aja.

Aja within us is Athman or jeevathman.It is not different from Brahman ,Paramathman.Only Aja can know Aja .

Only birthless Athman can know birthless Paramathman .

Gnanam (grahanam or cognizing process)= gneyam(graham) to be known

Gneyam= Ajam =Brahman(Athman)

Therefore Gnanam or wisdom=Brahmn/Athman

Thus by Aja we know Aja.The wisdom without imaginations/illusions is same as

Brahmagnaana or Brahman.And that we know with our Athman .Liek sun which is

selfrevealing ,by eternal dense bliss Brahman can selfreveal without the help of any other object.

When the consciousness of truth is revealed all external vishaya and samkalpa are ended and mind is in perfect calm ,and silence.Then in the absence of fuel as if agni is quenched mind is controlled and concentrated .The beta waves of brain are quietened and alpha and even theta waves appear and that is the adwaita state when amaneebhaava is felt by us.

34.Nigrheethasya manaso

Nirvikalpasya dheematha:

Prachaara:sa thu vigneya:

Sushupthethanyonya thathsama:

The mind which is controlled,without vikalpa and is brilliant with dheer(intellect) is to be known.It is different from the mind spoken of in sushupthi (dreamless sleep).This nirvikalpa state was enquired and experimentally known by practitioners of yoga.In sushupthi there is thamas or darkness of sleep.Therefore avidya exists in it.The seeds of vaasana which lead to different karma still exists there.But in the mind of yogi who has done chithavirithinirodha ,in the fire of awareness of truth all such seeds of avidya are burned and destroyed.Free from all dust(rajaa) of sorrows ,calm and tranquil ,that mind is the seat of all knowledge .

35.Leeyathe hi sushupthetha

Nigriheetham na leeyathe

Thadeva nirbhayam Brahma

Gnaanaalokam samanthatah:

In sushupthi mind becomes leena (merged) but in Nirodha of Yoga it is not leena and it is fully awake .That mind is fearless .It spreads equally in everything and is the revealed wisdom of Brahman.In the commentary to this sloka Sankara says:-

Yathaa graahyagraahakaavidyaakritha maladwayavarjitham thadaa paramadwayam
Brahmaiva”.

The difference or duality of Grahya and Grahaka is the impurity(mala) of avidya.This
aanavamala when removed the fearless Brahman alone exists.This is the idea later
developed by Kashmere shaivism .Brahman being fearless,the enlightened mind of a
knower of Brahman also is fearless.Brahman is shaantha or tranquil.Mind also is like that
when one has advaita knowledge.Gnana or wisdom is thus the nature of Athman as
energy .Energy is light and sound .The dense form of Brahman is only that .By the word
Samanthatah means that which spreads alike in everything ,and also that is continuous
like Vyoma (Spacetime continuum) as energy field.Thus the mind assume the nature of
Brahman as an energy field that spreads light and sound (enlightenment and sound
/advice message knowledge as communication etc) to all ,to every direction alike and
simultaneously .

36.*Ajam anidram aswapnam anaamakam aroopakam*

Sakrithibhaaatham sarvagnam nopachaara:kathanchana.

Brahman is birthless,sleepless and always witnessing everything,dreamless ,without
name and form,doer of good,and revealing ,and knower of everything .For these
adjectives there are no upachaara .Where all words are inadequate (yatho vacho
nivarthanthe) is that state called the paramadhaama (ultimate abode).It is always
bhaaroopa(form of light/enlightened) and therefore in it grahanam ,aavirbhaava and
thirobhaava etc never happen.(grahana is cognizance and eclipse . aavirbhaava is birth
and coming .Thirobhaava is death/end and disappearance).We imagine that such things
happen to it because of the position o fearth and our position as observers on it .All these
are relative truths.In reality the source of light energy for earth never rises,never sets and
it is always witnessing everything,spreading energy and light and sound and is the eternal
source of energy and hence is Bhaaroopa.In sun there is only day and no night.There is
no shadow either insun.By the eternal light and energy sun is sakrithvibhaatha or always
good deeds and always light .It is everything for solar system and its functions. It is the
symbol of light or wisdom and therefore sarvagna and witness (sarvasakshi) .The nature
of Brahman is thus equated to that of sun as nityabudhamuktha and bhaaroopa.The sun
has nothing else to do other than witness and spread light of wisdom to entire solar

system.the Brahmana also has nothing else to do .

37.Sarvaabhilaapavigatha:

Sarvachinthaasamuthitha:

Suprasantha:sakrithjyothi:

Samadhi rachalothabhaya:

Without any desires left ,elevated from all thought processes ,and beyond them,as a perfectly tranquil and peaceful ,enlightened one without moving from that state of Samadhi and always fearless the knower of Brahman is one with Brahman.

Abhilaapa means all names and words and organs of functions.To cross beyond word,name,form and functions is to be one with Brahman.It is not only the vaikhari or spoken word but also the written word,as well as the thought within are crossed beyond by yogin in Samadhi so that mind is silenced totally .It is not an external silence alone but perfect internal silence.

Apraano hyamanaa:subrohyaksharaathparatha:para (mundaka Upanishad).All organs of all functions ,all akshara is crossed in Brahmasamadhi or Brahmisthithi of Gita.By conquering all subjects and objects it is suprasantha or tranquil.Since it is enlightened forever it is sakrithjyothi.Since Brahman is known only with prajna in Samadhi ,it is Samadhi state .The absence of any vikriya makes it achala and abhaya.

38.Grahona thanthranotsarga-

Schithaa yathra na vidyathe

Athmasamstham thathaa gnaana m

Ajaathi samathaam gathim.

In it there is no graham ,no utsarga,no thought,no vidya .It is ajaaathi,attained samatha and is gnaana which is within Athman .

Brahman has no graham and grahana.There is no rise or fall.No subjects or passions.In that organless state no word,thought,vidya or avidya exists.In the absence of mind how can these be there? In mind when the truth and its consciousness alone shines ,that mind experience total absence of vishaya and their indriya .Only the gnaana which is Athmasamstha is enlightened in it.That mind has no jaathi and hence is ajaathi .Ajaathi jaathivarjitham ,says Sankarabhaashya.The Brahman which has attained sarvathra samatha(equality in everything) has no dualities or separatisms at all.No inequalities exist

there.No jaathibheda exists there.All living and nonliving worlds are equally known and loved as Athman/Brahman .

In the beginning of the kaarika was said ,I will explain the state of akarpanya,ajathi and samatha .With this sloka Goudapaada has fulfilled that expalantion and promise according to Sankara .Whatever is not consciousness of the Athmasatya are vishaya of karpunya.

Gargi,withoutknowing that akshara whoever leaves this world are kripana says

Yjnavalkya in Brihadaranyaka Upanishad (yo vaa ethad aksharam

Gargyadwithwasmaalokaath praithi sa kripana) .This is quoted here by Sankaar.Only those had experienced the truth of Athman become Brahmana ,says Sankara.That is

Brahmanya and Brahmanism means that state which has no dualities and is beyond all jaathi(ajaathi) .Praapyai thath sarva:krithakrithyo Brahmano Bhavatheethyabhipraaya:

Nowhere is said that a person aquires Brahmanya by mere birth alone.

39.Asparsayogo vai naama:

Durdasha:sarvayogibhi:

Yogi no bibhyathi hyasmaad

Abhaye bhayadarsina:

That yoga which is known as Asparsayoga is difficult to be visualized even by great

Yogins.They see fear in the fearless and are afraid of it.

Braahmanya is here called asparsayoga because it has sacrificed touch or attachment to

all other things .This asparsayoga famous in Upanishad teaching is seen with fear by

yogins even.Sankara says if the wisdom of vedantha is absent ,practice of yoga alone will

not confer this fearless state of Brahman and it is lack of vedanthic wisdom that makes

yogin shun away from this .Only withconsciousness of enquiry into truth of Athman one

attain asparsayoga.The fearless state of asparsayoga is nirvikalpa and in it the

individuality of the yogin may be lost .Yogins fearing this loss of individual personality

and mistaking it as Athmanaasa (loss of Athman) see fear in the fearless.Because they

have no experience of truth as Athman this misunderstanding happen.The asparsaavastha

of Brahman and knowers of Brahman(Brahmana) is nonattachment to anything mundane

and always being in the enquiry of Athman,the truth .This is mistaken as the class and

caste and untouchability by people with lesser intellect.Unless we learn what the original

scriptures have said about it,our misunderstandings will continue.Making Sankara and the intellectuals responsible for such gross injustice is injustice because they never have propagated such ideas of inequality as we have seen from the texts.

40 Manaso nigrahaayatharam

Abhayam sarvayoginaam

Du:kha kshaya prabhodaschaapi

Akshayaa shaanthireva cha

When one controls mind,yogins also get the fearless state .Then end of sorrow,wisdom and endless peace are attained

41.Utseka udadheryaduath

Kusaagrenaikabindunaa

Manaso nigrasthaduath

Bhavedapari khedatha:

Just like the ocean is tried to be dried up with a grassblade,drop by drop,without laziness people continue to try to control mind day by day.

We know that to dry up ocean by grassblade is impossible however much we try for it.So there is a hidden meaning that to try day by day to control mind part by part is also impossible.

42.Upaayena nigruhneeyaad

Vikshiptham kaamabhogayo:

Suprasannam laye chaiva

Yathaakaamo layasthathaa

The mind which is bound to enjoyment of several types of desires have to be controlled by Upaaya (methods).Similarly one has to control the mind that is merged in laya or bliss .Just as desire,laya also is a bondage to mind.

Here the mind's two states –one in vikshiptha state and other in sushupthi when mind is happily in deep sleep-are compared.The enjoyment of desires(kaamabhoga)is a type of deep sleep .To control such kaamabhoga is to awaken such a sleeping mind from desires.It is awakening toAthmabodha(consciousness of Athman).In samadhi mind does not become in laya state as in sushupthi.There is no sleep in Samadhi and mind is witnessing fully awakened state .

To control mind is to control all kaamabhoga as well as to control the state of deep sleep or total laya in sleep which is a lazy state .Both kaama and laya cause problems in awakening of Athmabodha. What is the upaaya or way to awaken mind from such states?

43.Du:kham sarvam anusmrithya

Kaamabhogaannivarthayeth

Jam sarvam anusmritya

Jaatham naivathu pasyathi

Remember that every desire has inbuilt pain and sorrow in it.Thus get out of desires.Remember that everything is Aja(birthless) .Then you wont see anything that is having Jaathi(birth).The entire physical gross universe with birth and death will be lost to our eyes and we will be seeing only the subtle truth that is ever present .

All dualities give sorrows.Both desires and their enjoyments give sorrow.By that we have to develop vairagya.To have vairagya ,remembrance of the sorrows of desires is needed.That is what Budha did .If we follow the advice of our sassthraacharya(teachers of our sciences)that everything is Aja or birthless,and everything is Brahman,we will be relieved from everything opposite to it .The precise word used is jaatha or jaathi.Knowing Aja /Brahman in everything the Brahmana is free or liberated from its opposite ,the jaatha/Jaathi .For Brahmana there is only One ,and there is no duality or manyness.This is the strongest point one has to remember for upholding the dharma of Brahma or Brahmanism as the modern people call it.

44.Laye sambodhayechitham

Vikshiptham samayeth puna:

Sa kashaayam vijaaneeyath

Samapraaptham na chaalayeth

The chitha which is in laya should be awakened.Then end all vikshiptha in it .Know those with kashaaya.(sour).Do not move that has already attained a sama or equal /balanced state.

Sakashaayam means saraagam .Or with likes and dislikes and the sour and sweet associated with it.Mind has the seed of raagadwesha and that has to be destroyed with its root.Thus,once made balanced or equalized,that mind should not be allowed to be disturbed by anything.Protect it from disturbances and keep it away from the mundane

pleasures and pains and their vishaya.

45. *Naasaadayeth sukham thathra*

Ni:samgha:prajnayaa bhaveth

Nischalam nistrachitham

Ekeekuryaath prayathnatha:

There one should not try to enjoy pleasures. By prajna, become ni:samgha or nonattached to anything. In the moments of Samadhi the yogin may feel extreme bliss or ecstasy. But he/she should not allow mind to be totally in laya state in that bliss and become attached to that. Even attachment to that bliss should be sacrificed. By prajna, by wisdom, one should think that even this bliss is due to avidya and become nonattached to it and nondesirous of even that bliss. The chitha which is totally free from likes and from bliss, is quiet and nonmoving and silent. It doesn't move from one to another. It is concentrated in One (Ekeekritha) in the satha (truth) of chith (energy or chitha) and is fixed in Brahman alone.

46. *Yadaa na leeyathe chitham*

Na cha vikshipyathe puna:

Aninganam anaabhaasam

Nishpannam Brahmatahadhaa

When the chitha become free from laya, and from vikshipta then it is Aninghana (movementless) and anaabhaasa (which does not reveal any vishaya of the sense organs) and that is Brahman.

The chitha is not in laya like sushupthi. It is not enjoying in sense pleasures as in vikshipta state. That chitha is called movementless like a flame kept without wind, (nivaathapradeepa) and that achala sthiti is Brahman. It does not reveal any dualities of the senses and their vishaya and is thus Shiva. That sath, chith, ananda form is called Brahman by Sankara.

47. *Swastham shaantham sa nirvaanam*

Akathyam sukham uthamam

Ajam ajena gneyena

Sarvagnam parichakshathe

It is quiet, peaceful, and in Nirvaana state. It is Aja (birthless). By Aja as well as by Gneya

(to be known) it is sarvagna (all-knowing).

That bliss is quiet ,silent,peaceful with no disturbance at all external or internal.It cannot be told ,but can be experienced and is the best state possible for any human being.It is the ultimate one can reach with our brain structure.That bliss is revealed to oneself and is within ones Athman(Athmasthanam).It is sarvaanarthopasamam (destroying all the mishaps).It is sign of *Athmanweshanabodha*(consciousness of enquiry of Athman).

Sanirvaanam nirvrithir nirvaanam kaivalyam sahanirvaane na varthathe –says Sankara.

That is the ecstasy of Nirvaana which no one can express by words but experience in oneself and which is praised by all the sages of our land .This is the state which Budha also experimented with .Naaradabhakthisuthra calls it anirvachaneeya and Goudapaada calls it akathya .(indefinable,unutterable).It is like butter enjoyed by a dumb person according to Narada.Why is it indefinable and unutterable? Because of its subject being the rarest and the greatest experience beyond everything known and said .That is nirathisaya (most wonderful and there is nothing more wonderful than that).This is direct perception of yogin which is not communicated by words .It is not like mundane pleasures which have a beginning and end and are followed by sorrows.This is not different from the birthless and deathless Brahman .Therefore this is Sarvagna or allknowing.We have the words from Sankara as commentary to these words .Sankara had ascended sarvagnapeeta because he had attained this state and the entire subcontinent had experienced it not only from his commentaries but also from his unuttered Samadhi experiences which he communicated in silence ,in Samadhi.

Gurosthu mounam akhyaatah: shishya chinnaamsaya: is his own words.It is from the Guru's silence in Samadhi that the shishya becomes doubtless about Brahman and its experience ,not from the *sabdajalam mahaaranyam chithabramanakaaranam*.

Even after getting such words from him, it is absurd that at least some of us try to say that Sankara was just an argumentative scholar and commentator and his creativity as swanubhoothi on the indefinable beauty of Brahman experience does not belong to him.The Nirvaan aof Budha and Sarvagnatah of Sankara are not different as we see from this explanation of Goudapaada.The yogasuthra also say the same thing .And yoga was present in India at least from IVC/Harappan period where we get pictures of a yogin (seals).

48.Na kaschith jaayathe jeeva:

Sambhavothasya na vidyathe

Ethatham uthamam satyam

Yathra kinchinnajaayathe

Jeeva is not born.It does not know that event either.In which nothing is born,that is the best truth.

Jeeva is not born as enjoyer or bhoktha.In Aja which is one,and by nature birthless ,the event of birth and its time (origin and time of origin) has no cause.It is timeless.It is anaadi and anantha (beginningless,endless and hence timeless).Since there is no cause for its nature(swabhaava) jeeva never is born.This truth is the best truth,than all the truths mentioned by way of upaaya(paths) of yoga.Because this is satyaswaroopa itself(form of truth).All jadaabhaasa,chidaabhaasa then become relative truths.The one without such dualities alone is the supreme absolute truth.In that absolute truth Brahman which is pure energy field ,not even a paramaanu jeeva is born or ended .All exist there forever in unmanifested state forever and from time to time get manifested.This cyclical unmanifested and manifested state continue forever in the Aja ,Anantha Brahman and nothing is born,or lost in it.

Alathashanthiprakarana:

In the beginning of a saasthra(science) it is customary to worship the first creator of Advaitadarsana and who is of the swaroopa (form) of One(advaita).Sankarabhashya says the first sloka of Alathashanthiprakarana of Goudapaada is this worship.That means,neither Sankara ,nor Goudapaada is the first discoverer of Advaita but this had been known to Indian sages from time immemorial.

1.Gnaanenaakaaasakalpena

Dharmaan yo gaganopamaan

Gneyaabhinna sambudha-

Stham vande dwipadaam varam.

That person who is greatest among all two-footed(human beings) and who has known dharma equal to the aakaasa (Brahmadharma) by wisdom equal to aakaasa,and has gnaana not different from gneya is propitiated .

The gnaana and gneya are both equivalent to aakaasa and by knowing them the gnaatha

also (knower) is equal to aakaasa .Aakasa being Brahmalinga according to Brahmasuthra ,the knower is equated thus to Brahman.The rays of light ,like sunrays,spread always in all directions everywhere in the field of energy called aakaasa or spacetime continuum.From that mandala of light which is gneya(to be known) the gnaatah of Brahman is not different.Dwipada means : with two feet –human beings.The dwipadi of Gayathri meter .

Gayathri has ekapadi,dwipadi,thripadi ,chathushpadi and thureeya without any pada.The dwipadi is within the mandala or field of sun ,as Sambudha ,SuryaNaraayana as Iswara.The Guru is here equated with that Bhagavan SuryaNarayana who spreads light of wisdom and expel darkness.Thus the first Guru of Advaita is Bhagavan Narayana ,Surya as his symbol. By this Namaskaarasloka Sankara also says that the subject of this prakarana is the visualization of absolute truth (paramarthasatha) which is devoid of differences between gnaana(wisdom),gneya(the object to be known)and gnaatha(knower).After doing namaskaram to Guru of advaita,namaskaram to science of advaita itself is done.

2.Asparsayogovai naama

Sarvasathwa sukhohitha:

Avivaadothavirudhascha

Desithastham namaamyaham.

I do namaskara to that which has the name of ASparsayoga ,which is a blissful blessing for all sathwa(beings) and also hitha(good for all) and which is advised without any vivaada(without controversies with any science) and avirudha(has no opposites or dialectical inbuilt controversies either).

That which has no touch or attachment to anything is Brahman and that is why it is asparsayoga.Even thapas has form of sorrow.The asparsayoga is on the other hand bliss and blessing and that brings only good and auspiciousness to all beings (not only to the practitioner).It never move away from that nature of sarvabhoothahitha and thus brings permanent bliss to entire world from each practitioner.It is free from all arguments and controversies and includes all opposite opinions in its compassionate fold of embrace and integrates everything .Advaita is avirudha.How is dvaita having virudha or opposites that clash with each other ?

3.Bhoothasya jaatham ichanthi

Vaadina:kechidevahi

Abhoothasyaaredheeraa

Vivanthe “parasparam

Those who argue desire birth for elements.Others boldly desire birth for nonelements (abhootha).They go on opposing and argueing each other.The first group were the navasamkhya of Sankara period.The second were the vaiseshika of Sankara’s period .

4.Bhootham na jaayatthe kimchid

Abhootham naiva jaayatthe

Vivadhanodvayaa hyevam

Ajaanim khyapayanthi the

Bhootham(elements as well as the things that were existent in the past) is not born.The abhootha(that was not in the past,and that without elements) also is not born .thus both these arguments itself prove ajathi(birthlessness and lack of jaathi) .

That which is already existent is not born again.That which never existed before will not be created also. Thsu the samkhya theory is refuted by vaiseshika and naiyayika , and view of vaiseshika and naiyayika by the samkhya .Thus they mutually nullify their own arguments .By this itself the truth of ajaathi (which is the advaithin’s view)is proved.It is not needed for advaithins to argue because they themselves have nullified their views and made a statement in favour of advaithic view by that nullification.

5.Khyaapyamaanamjaathimthair

Anumodaa vahe vayam

Vivaadaamonathai:saardham

Avivaadam nibodhatha:

By their arguments ajathi is already proven.We(advaitins)just praise (anumoda) that ajathi.We are thus not arguing with them. Know this truth that there is no argument or controversy with them for advaitins.

Ajaathi is praised by advaitin.There is no jaathi.There is no birth and therefore there is no jaathi.This is proven already by the arguments and controversies between the samkhya,vaiseshika and naiyayika and what advaidin do is not making a further controversy ,but summing up their arguments and praising their mutual negation of jaathi

and proof of ajaathi.therefore no controversy exists between these theories and advaita.This is the first thing that all the modern historians of philosophy of India should carefully read .Then they will stop spreading misunderstanding about Sankara and advaita being enmical to all other systems of the land .Sankara in his bhasya says to his disciples that this noncontroversial satnd of advaita should be first cognized .

6.Ajaathasyaiva dharmasya

Jaathimichanthi vaadina:

Ajaathohyamritho dharmo

Marthyathaam katham eshathi

The argumentators desire jaathi for something which is ajaatha.How can a dharma which is amritha and ajaatha be jaatha and martya (with death)? In the climax of the argument whether from sath or asath(truth and untruth) birth happen, the truth that birth never happens is revealed.

7.Na bhavathyamritham martyam

Na martyam amritham thathaa

Prakritheranyathaa bhaavo

Na kathanchith bhavishyathi

Amritha will never become martya.Martya wil never become amritha.A bhaava opposite to its nature is never assumed by an object .In sun we will never see coldness.In fire also it is so.

8.Swabhaave naamritho yasya

Dharmo gachathi martyathaam

Krithakenaamrithasthasya

Katham sthaasyathinischa:

If someone believes that a thing which by its nature is amritha(eternal) attains the dharma of martyatha (death or end) , how can he/she believe that the amrithathwa atatined by his own good deeds is eternal ? That is ,he cannot believe in his own good deed sbringng eternal bliss .Even in mundane experience we do not see the nature of an object changes to an opposite nature.Then how can the nature of paramarthasatha or absolute truth change from amritha to mritha nd vice versa ?

9.Saamsidhiki swabhaviki

Sahajaa akrithaa cha yaa

Prakrithi: sethi vigneeyaa

Swabhaavam na jahaathiyaa

Prakrithi or nature is that which does not discard its quality which is acquired by samygsidhi(equalized or balanced sidhi) ,swabhavika (that which is present by nature in it) ,sahaja(that which accompanies it) ,and akritha(without any functions).

For yogins and sidha the prakrithi of animaadhi sidhi is attained by the yoga they follow and is samsidhiki. In all times (past, present and future) it doesn't leave them .As if heat in fire, the qualities are ever present in them even if their position change in space and time. Therefore the sidhi is like the power of flight(aakaasagamana) for birds ,the sahaja(accompanying) and natural quality in them, without any effort already present in Athman forever.

10. Jaraamarananirmukthaa

Sarve dharma: swabhaavathaa

Jaraamaranamichantha 383

Schyvanthe thanmaneeshayaa

All dharma by nature are free from old age and death. Those who desire old age and death, by their intellect move away from their nature. Athman has no old age or death .Jeevathman do not have birth, death or old age .(Only body has it). That is the prakrithi of Athman. When one person starts arguing that "I am not Athman. But this body with birth, death, old age and diseases etc" then they move away from Athman and its nature to body and its nature .

The samkhya who are arguing for good gnaana(sajjanivaadi) believe in the cause resides effect. Their argument is broken by vaisheshika as follows:

11. Kaaranam yasya vai kaaryam

Kaaranam thasya jaayathe

Jaayamaanam katham Ajam

Bhinnam nityam katham cha thath

For those who believe cause itself is effect ,the cause has a birth or origin. If something is born, then how is that called Aja? If that is different how can that be Nitya(eternal)?

Pradhaana as cause is born as Mahad as effect according to a sect of samkhya. Then how

is the pradhaana called Aja ,if it is same as effect ? How is an Aja born? The nitya (pradhana) is imagined with different parts ,(bhinna,saavayava videerna) etc .then how is it Nitya? It has lost its Nitya quality .Something divisible can never be eka,aja or nitya .The eka,nitya and aja has to be an indivisible eternal thing only.

12.*Kaaranaad yaddyanyathwa*

Matha:kaaryam ajam yadi

Jaayamaanaadhivaikaaryaath

Kaaranam the katham dhruvam

If cause and effect are considered as same,and then effect also is aja ,the effect which is born from cause considered abhinna from cause,how can be the cause considered nitya ?

Kaarana=Aja

Kaarana=karya

Therefore kaarya=Aja

Then how kaarya= jaayamaana will be truth?

Karya cannot be jaayamaana and jaatah and truth at same time . Is it possible to boil one half of an egg and eat it and keep the other half for generating a new hen ?

13.*Ajaad vai jaayatheyasya*

Drishtanthasthasya naasthi vai

Jaathaacha jaayamaanasya

Na vyavasthaa prasajyathe

For those who say that from aja is born,there is no example .There cant be any law or vyavastha for being born from born.To say that something is born from that which is never born ,we wont have an example for that to be pointed out and verified.If we say born from a born one,then a series of born ones prior has to be imagined which will never have an end.Thus an endless series of births and deaths have to be imagined.

14.*Hethoraadi: phalam yeshaam*

Hethuraadi :phalasya cha

Hetho:phalasya chaanaadi

Katham thairupavarnyathe

The one who says the beginning of cause is effect,and beginning of effect is cause ,how can he evr argue the endless and beginingless nature of a cause or of an effect ? By

dharma the complex gross body is formed. By this body the dharma are generated. If someone says like that, how can say that both are beginningless? Each then have a beginning in another and that chain is nonending .

15. *Hethoraadi: phalam yeshaaam*

Aadirhethu phalasya cah

Thathaa janma bhavetheshaam

Puthraajjanmapithruryathaa

The first effect of cause is effect and that of effect is cause are arguing that the son is the cause of father's birth and father is the cause of sons birth.

Hethu (cause) Effect (phala)

Kaarana Kaarya

Dharma / karma Dehasamghaatha (body)

Father Son

16. *Sambhave hethuphalayor*

Eshithavya : kramasthwayaa

Yugapath sambhave yasmaad

Asambandho vishaanavath

If we find in the origin of cause and effect an order as one after the other, then that order has to be enquired into. Because, if they happen simultaneously, they need not have association or contact as if the horns of an animal.

The horns of an animal are originating at the same time. But one horn is not the cause of the other horn. There is another common cause for both. That common cause has to be researched and found out .

Why is there no association of cause and effect for the simultaneously developing or originating things?

17. *Phalaadutpadyamaana: sa-*

Nnateh hethu : prasidhyathi

Aprasidha : katham hethu:

Phalam utpaadayishyathi

Cause originating from effect is not famous since it is not common. How can a unknown or infamous hethu can produce effect? From effect or karya (phala) to generate a cause is

like a son giving birth to a father or like a horn of rabbit ,totally impossible.How can from something which is not yet happened ,the already happened can be generated ?

18.Yadi hetho :phalaath sidhi:

Phalasidhischa hethuna:

Katahrath purvanishpannam

Yasya sidhirapekshayaa

From effect the cause is obtained and the attainment of effect is from cause .In that case which was the first ? Cause or effect ? By which was that first obtained ?

19.Asakthiraparignaanam

Kramakopo thathavaapuna:

Evam hi sarvathaa budhair

Ajaathi :parideepithaa.

What we call inability or lack of power is only lack of knowledge (ignorance).Or ,the difference in its kopa(imbalance) will be in an order (of proportion).Thus by the intellectuals always ajaathi is revealed and never jaathi.

Asakthi or lack of power is only agnaana or avidya .The proportion of this imbalance vary in different people .The arguments are from different proportions or ratios of levels of knowledge only .The intellectuals therefore argue

1.The statement that cause and effect are born from each other ,and both are anaadi (without beginning) is either wrong or

2.There should be difference in the order or krama.

The intellectual (called here as Budha –one with budhi/intellect)do introspective analysis like that and find the truth that satya is ajathi(without birth or jaathi).Thus birth and death do not exist for truth .This experience is obtained in Nirvana or Samadhi for a Budha ,not by logical analysis alone .

Now we know why Goudapaada call the first Guru of Advaita in the first sloka as Sambudha .All the adavitha acharya who see the truth of ajaathi are also called Budha here by Goudapaada .These people who believe that there is no jaathi and know Brahman are the Brahmana educators .

20. Beejaankurakhyo drishtaantha:

Sadaa saadhya samohisa:

Na hi sadhyasamo hethu

Sidhou sadhyasya yujyathe

The opinion of purvapaksah that cause and effect are like seed and sprout is now examined:

The example of seed and sprout is always equal to saadhyam. The hethu which is equal to saadhyam will not be suitable for the sidhi of the sadhyam.

In the example the annadi nature of seed and sprout is not proven. Therefore the example is not fit to be taken as an example. For each seed there is a birth or beginning and an end. There is orderly births and deaths for them. There is no anaaadi nature for the seed. The anaaditwa exists only for the process of continuation of the race of the seed and not for the seed itself.

21. Poorvaaparaa parignaanam

Ajaathe :parideepakam

Jaayamaanadhivai dharmaath

Katham poorvam na grihyathe

The lack of knowledge about the past and future proves the ajaathi or lack of birth. If dharma was something born, its past cause would have been cognized.

The origin of past universes and the future universes and their laws are unknown or partially known only. This lack of knowledge itself shows the ajaathi or lack of birth or origin of timespace and its structural laws.

The child is born. We know its parents as its cause. We are unable to know in that way, the creator of this timeless spaceless field and its structural laws and its cause. Therefore our very lack of knowledge or partial knowledge is considered as the proof for the ajaathi of Brahman as well as Brahmanda. Thus truth is revealed here by our ignorance and partial knowledge, not by our intellect and its powers of analysis. Comprehension is by intuition, a right brain integration of everything.

22. Swatho vaaparathovaapi

Na kinchid vasthu jaayathe

Sadasath sadasaduaapi

Na kinchid vasthu jaayathe

Swam(mine)aparam(that of another/you). From these no object is born. No object that is

sad or asad is born.

Bhashya of Sankara says: *yeshaam punarjanireva jaayatha ithi*

kriyaakaarakaphalaikathwam abhyupagamyathe kshanikathwam cha vasthu na: the doorathe eva nyaayaapethaa :idam itham

ithyavadaathakshanaantharaanavasthaanaadanubhoothasya smrithyanupapathescha”.

Whatever is born is only a rebirth .The kriya,karaka and phala are one.All things are temporary or kshanika .Whoever thinks like this,are far far away from logic(nyaaya).For their opinion they cannot know about any object that this is of this type or nature.Because if everything is temporary ,the moment we see and grasp that object ,it disappears from memory which is also temporary.Thus for them gnaana is temporary or kshanika .Their gnaana and memory (cognition and memory) being kshanika their gnaana is anitya (not eternal) .This opinion is for all people who argue for temporary nature of gnaana and therefore it pertains to Buddhist thinkers who had argued with kshanikathwavaada .This is the only reason for arguing that Sankara was enemy of Buddhists .But ,if we look at the argument ,Sankara is academically,logically stating a contradiction that had occurred in the argument of the Buddhists and his discussion is purely academical and scientific and this is the method adopted throughout Indian history and prehistory by scholars of academic excellence .This is what we modern intellectuals also expect from our colleagues and dream of .To say that Sankara had religious intolerance to Buddhism is to show total ignorance about both Buddhism and Advaita philosophy and the educational academic systems of this ancient land and nothing else. What I would suggest is to learn the original texts and commentaries of such stalwarts and then form opinions instead of being misled by the different levels of ignorances spreading tales .

23.*Hethurnnajaayathethanaade:*

Phalam chaapi swabhaavana:

Aadir na vidyathe yasya

Thasyannahyaadirnnavidyathe

From Annadi(without a beginning) by its nature cause or effect is not born.For something without beginning ,no beginning can exist.Anaadi is lack of beginning.In that a birth or

something with a beginning cannot happen because of its very nature of anaadithwa.

24.Prajnapthe sa nimithathwam

Anyathaa dwayanaa satha:

Samklesasyopalabdhescha

Parathanthraasthithaamathaa

For prajna ,you see a cause in yor logical view.For the cause itself we see a cause in that view of elements (bhoothadarsana)

Dvaita philosophy see the casue of prajna in the experience of sorrows.Advithins see beyond that .They see a sorrowless one in which the sorrows are only dreamlike projections .

The ghata (pot)etc which are external things leading to basis of amana state (lack of mind state) and the causelessness of manyness are accepted by advaithin only by the principle of bhoothadarsana.Bhoothadarsana is seeing the subtlest elemental nature of every object .Once we know that all these are ultimately energy only ,then the manyness becomes untruth.Knowing ghata as clay,ornament as gold ore,dressa s thread,ocean as wave etc is going into the subtle state of every matter and by that kanaada had reached paramaanu(subatomic particle).The advaithins say we have reached sabdapratyaya state by that bhoothadarsana .Utharothara is the word used.That is again and again going subtler the pratyaya of sound (sabda) is reached by advaitha .

In 24th sloka commentary Sankara said about the prajna that is form of light ,without varna(colours) and here he says that advaitha reached the state of sound by doing such subtle view in depth .To divide a object again and again into components into elements,subatomic particles ,light energy ,then last comes the sound waves or the sine waves and its principle .Once this subtlest stage of every object in this universe is seen as naada or sound as sine wave harmonics ,the external mundane worlds cease to exist .They become illusionary to the sight of a learned person.People in sushupthi and Samadhi does not see any illusionary visions which disturb jagrad and swapna states.A person with illusion or a mad man see things differently from a person without illusions.When a ordinary man see a chair and a table a Newton may see a spaceoccupying object in classical time and Einstein may see a dance of energy particles only.While dvaitins with logic see the external things in manyness and duality.advaithin see its enlightened energy

state and sound wave emissions as sine waves. A padeeganihga (knower of mathematics) see the mass of graham (planet) and its gathi (movement) due to mass and velocity while a bheejaganithagna (relativistic astrophysics) see only chith or energy in it with its laws of motion or spread. Classical science see moving saayana worlds and its laws and from it calculates calendars and argue over the precision of equinox. Quantum astrophysics see jyothis that is nirayana and restrict to subtlest. Advaitin integrates all these wholistically.

26. Chitham na samsprishartham

Naarthaabhaasam thatahiva cha

Abhoothohi ya thaschaartho

Naarthaabhaasastatah: prithak

The chith does not touch meaning. Neither it touch the arthaabhaasa or difference in meaning. Artha or meaning is abhootha (nonelemental) and arthaabhaasa (differences of meanings) is not different from that (abhootha).

Advaita is asparsayoga. Chith being energy and light does not bother about anything, not even objects and their meanings. Nonliving and living things are the arthaabhaasa here. All are alike for chith. No difference between living, nonliving, their meanings and names etc. All exist as one in chith energy. The entire creation as sound and light waves is spreading simultaneously in all directions to all alike without any discrimination whatsoever and the advaitin has reached that Brahman state which has no jaathi or class or any other difference at all. Chitham is enlightened, shivam and beautiful in that state, giving energy of light (wisdom) to all but not attached to anything.

27. Nimitham na sadaachitham

Samsprisha thwadhuasuthrishu

Animithoviparyasa:

Katham thasya bhavishyathi

The consciousness (chitham) in all the three phases of time, does not touch any external object at all. How can it then change from causeless to cause? So for people who argue that prajna has cause (sanimitha) Advaitin who see bhoothadarsana ask this. Only chith energy exists. In it no kula, birth, matter, movement, time, space, directions, cause or effect exists.

28. *Thasmaannajaayatthe chitham*

Chithadrisyam na jaayatthe

Thasyapasyanthi ye jaathim

Khe vaipasyanthithe padam

Chitha is never born. It is Aja. If chitha is unborn, the visions of chitha cannot be born. Those who see jaathi in such a vision (this prapancha) is like seeing the birds' footmark in aakaasa (sky).

Aakaasa is indivisible into parts yet astronomers for the sake of easy study do try to divide it by some star cluster maps (stellar maps). The matter can be divided into its components and when totally under fission it remains as pure energy chitha and after that it is indivisible. In chitha that is ajaatha (unborn) to see jaathi is to say that we are simply fools. The vighnaavaadins project temporariness, sorrow, emptiness, anathmathwa etc in chitha. Soonyavaadins see only soonyatha or emptiness in it. Both these are adventurous. The vighnaavadin is adventurous in that they are searching footmarks of the birds in sky (which is impossible). The soonyavadins are adventurous in that they think they can hold aakaasa in their fist since it is emptiness.

Brahman is aja, Eka. Now that view is again ascertained.

29. *Ajaatham jaayattheyasmaad*

Ajaathi: prakrithisthatah:

Prakritheranyathaabhaavo

Na kathaachid bhavishyathi

The logicians say the ajaatha is born (birthless one is born). That shows its prakrithi is ajaatha. If so how can the opposite bhaava come in it?

Since logicians too agree that chitha which is ajaatha is Brahman that is its nature. Then when they state that the jaatha are born from it, they defeat their own earlier statement. Ajaatha cannot give origin to its opposite jaatha (like agni can't be cold). Sun's nature is heat and light. The anyathaabhaava or opposite bhaava of cold and darkness cannot be born out of sun.

30. *Anaaderathavathuam cha*

Samsaarasya nasetsyathi

Ananthathaa chaadimatho

Mokshasya na bhavishyathi

If samsara is anaadi ,it cannot end.If liberation has a beginning ,it cannot be anantha(without end).advaitin does not accept moksha or liberation as something which has a beginning or birth during the attainment of vijnana or wisdom.If there is a beginning,it will have an end all the arguments will be illogical.

31.*Adaavanthe ch ayannasthi*

Varthamaane thapithathaa

Vithathai:sa drisaa santhooha

Vithathaa iva lakshithaa

Something which is absent in beginning and end cannot exist in present also.It is seen as if truth,though it is equal to untruth.samsara is not there in beginning.It is not in end(liberation) That means it does not exist now also .It is an untruth ,felt as if it is true .

32.*Saprayojanathaa theshaam*

Swapne viprathipadyathe

Thasmaad aadyanthavathwena

Mithyaiva khalutesmrithaa:

Its usefulness is not seen in dreams .Beginning and end being there ,it has to be considered as untruth .(see vaithathyaprakarana sl 6 &7)

33.*Sarve dharma mrishaa swapne*

Kaayasyaanthannidarsanaath

Samvrithe thasmin pradeseh vai

Bhoothaanaam darsanam kutha:

All dharma in dream is seen internal to the body and hence all of them are untruths.In a limited space how can one see the elements ?

34.*Na yuktham darsanam gathwaa*

Kaalasyaaniyamaath gathou

Prathibudhascha vai sarvas-

Thasmin desena vidyathe

In the gone objects,we find a lack of law (chaos) for the time (kala) .Therefore the darsana or view with gathi (a person in movement watching movement) is not logical.All will not be in the same place and all will not be able to have the same intellect

to grasp his views too.

Thus relativity of space ,time and movement are spoken of along with anyama or chaos that can happen due to passage of time .

Sankarabhashay comments upon this taking as basis the time needed to go to different places on earth in jagrad,swapna periods.

When we are awake the time taken to reach a place is not taken in dream.Therefore dream is not truth.That is we are now considering only limited spacetime of individual experience when we speak of jagrad and dream.Goudapaada has intended more than that individual experience and commentary of Sankara seems incomplete in this part.

Goudapaada means a energy or light without time or space when he speaks of Brahman and it cannot be measured with ordinary time .Because timelessness cannot be measured in time.It is beyond time.Still each jeeva ,in its own limited lifespan,within a limited timespace and limited body ,is trying to measure the gathi or movement of the spacetime where it spends life .The earth on which each observer sits and measures has the nature of movement .Because of this nature of earth,the observer on the earth feels a gathi or movement which is relative .That is why man think that sun is revolving round earth.Panchasidhanthika of Varahamihira compares this to the feeling of the shore moving for one who sits on a moving boat.This was reproduced years later by Einstein as the time relative to the moving train observer.This feeling of relativity due to movement being observed,calculated from a moving object like earth is not a function done by all in a place,,in the same time .Only on eor two are adepts in such intuitions and scientific comprehension of relative time and absolute time .That is the relative time itself has several forms of relativity depending upon the intellectual levels,interests,opportunities etc of the observers on earth and it is never equal in all beings .that naturally creates all confusions and misunderstandings because the partial knowledge and even ignorance is being transmitted to generations .But one has to depend upon the most intellectual and truthful explanation for reference and tehcn the absolute truth can be known .

In jagrad we see according to natural law,movement from past to present and from present to future.In dream we do not see such laws.Why are we not having memories of the future and only memories of past ? Why that difference is not seen in dreams? Why do we dream the future as predictive dream in sleep while this is impossible in jagrad ? is

there directions for time like forward and backward? If from past to future is the forward direction, then our time in memory is moving backward from present to past. When one tries to find an answer one gets the wisdom that the thrikaala are actually not different but one. Then science sees prapancha or cosmos as a mirror in which the direction of movement can alter from left to right and vice versa. The words "Viswam darpanadrisyamaananagaree thulyam" comes from Sankara with that thought. If there are any mirror image universes like ours the objects and people there would be our mirror images and their time will be our reverse time. This is expressed in A brief history of time by Stephen Hawking (page 152). Hawking says it is because of increase in entropy, we can differentiate past from future. Entropy or disorder or a state without law and order is expressed here by Goudapaada as Aniyama.

When the aniyama increases it is a thermodynamic arrow for Hawking. When we remember past it is a backward psychological arrow of time. And there is a cosmological arrow which is in direction of an expanding universe.

In a universe which is limitless, without paridhi (circumference) these three arrows should be in the same direction. For us we feel that time and mind travel in parallel lines like a railway track. This difficulty occurs when mind is moving and is not silenced. When mind is silenced such difficulties end.

The aniyama or disorder increases because we measure time in that direction (disorder increases with time because we measure time in the direction in which disorder increases pp 156)

In the time calculation of Indians from satyayuga with orderly dharma to kaliyuga having all disorder and lawlessness shows the increase in entropy. In jagrad and dream the mind has movement (gathiseela) and the illusions do happen. But in sushupthi and Samadhi mind is not moving and relativity of moving mind does not happen. The saayana universe and the time derived from it is thus considered as illusion of a moving mind on a moving earth in direction of entropy. By silencing mind and doing chithavrithinirodah, the entropy ends and the thrikaala or three times in one direction is experienced as Shiva / Brahman. This is called thrikaalagnaana by yogins. This is the killer of the ordinary and relativistic time and hence called Kaalakaala. (time of times). The law of science thus does not allow the forward or backward or directional movement for absolute time. Yet we feel that we

are measuring the forward moving time by a backward moving mind. That is the thermodynamic and psychological arrows in different directions itself is an illusion of mind. Both are same when mind is silenced in Samadhi. Therefore Advaitin calls all such relative feelings of duality by a single term *maaya* or *mithya*. All *vyavaharika* and *prathibhasika* *satya* which are relative to *paramarthika* *satya* is included in that single technical term itself.

Vyavaharikasatya: The *muhurtha*, weekdays, days and nights, hours, seasons, months, *paksha* and years, birthdays, ancestral death anniversaries, days for vows etc which are needed for day to day duties of an individual.

Prathibhasika satha:- an astronomer depending upon millions of years of human experience and observations and learning of his race and Gurus, and based on his own experience of *saayanachalana* and movement, observations of planets, stars, shadows, eclipses etc making a *panchanga* calendar, and calculating *ayanamsa* or precision of equinox from the sine wave equations of moving light and sound energy. This belongs to the classical astrophysics part. *Panchasidhanthika* is a book of this type. *Aryabhateeya* also is such a book but without comparative study and references like that of *Varahamihira* which is an essential part of science.

Paramarthikasatha: In a silenced *Nirayana chitha* /mind what an observer directly perceives as immeasurable truth which is beyond time, space, cause and effect, movement etc. This is described as *Brahman –Dikdesakaalaphalagathisoonyam hi paramarthasath* by *Sankara*.

35. *Mithraadyai: sahasammanthrya*

Sambudho na parapadyathe

Griheetham chaapiyath kinchith

Prathibudho na pasyathi

What is spoken to friends and acquaintances are not known in the state of awakened enlightened *Samadhi*. What is cognized in mundane life is not perceived in it. What is perceived and spoken in dream is not seen or spoken in *jagrad* too.

36. *Swapne cha vasthuka: kaaya:*

Prithaganyasya darsanaath

Yathaa kaayasthathaa sarvam

Chithadrisyamasthukam

Since we see a different body of ours within our body in dream, this body is not truth objectively is known. Just like that all the chithadrisya are also avasthuka. The body of sleeping man being on a cot, his thajasa chitha makes another body on its own and walks and travels and functions with that new body. Therefore this body is felt avasthuka in that experience. Just like the body in dream, know that the body in jagrad also is avasthuka in Samadhi experience. The body being avasthuka, its drisya are also untruths. In this way one in Samadhi perceives all things in universe as swapnadrishya.

37. Grahanaajjagarithavath

Thadhethu: swapna ishyathe

Thadhethuthwaathu thasyaiva

Sajjaagaritham ishyathe

There is experience of cognizance of objects in dreams also just as in jagrad. Therefore people think that the cause for dream experience is the jagrad experience. It is because of that causal nature people assume that jagrad is truth.

That is, it is the seer of dreams who decides or determines that since the cause of my dream is a jagrad experience, the jagrad must be truth. The objects in dream are fastmoving and jagrad objects are fixed is a misunderstanding of the ignorant. Wise people know that the possessions and experiences of the jagrad also change and move fastly and are lost within no time just like a dream experience.

38. Utpaadasyaa prasidhathwaad

Ajam sarvam udaahritham

Na cha bhoothaad abhoothasya

Sambhavothasthi kathanchana

Since there is no origin everything is Aja. From bhootha, abhootha can never be born. From a true jagrad a true dream does not arise. Nothing can be created out of nothing. From asath sath is not born. Neither is asath born from sath.

39. Asajjagarithedrishtuaa

Swapne pasyathinamaya:

Asathswapnethapi drishtuaa cha

Prathibudho na pasyathi

People who see asath in jagrad ,and becoming attached to that,see the same in dreams.Since they do not become attached to what is perceived in dream they do not see it in jagrad .The yogi does not get attached to what is seen around in jagrad ,and therefore he does not perceive it in dream or in his Samadhi.He see only absolute truth eternal in all states .

40 Nastyasadhethukam asath

Sadasadhethukam thathaa

Sachasadhethukam naasthi

Sadhethukam asathkritha:

There is no asath which is cause for asath.Sath never becomes cause of asath.Sath as acasue for another sath also does not exist .then how can asath be the cause of sath?

To say that rabbithorn is the cause of a skyflower is equal to saying an asath is the cause of another asath.From truth ,truth alone arise and untruth cannot arise.Paramarthasatha is one. Another truth as its cause is absurd.Then how can we argue that an untruth is the cause of that absolute truth?Thus in the paramarthasatha ,the existence of a cause for it,and its being called an effect is both negated.The sunyavaada also negated by the same argument.

41. Viparyaasaad yathaa jaagrad

Achintyaan bhoothavad spriseth

Athaaswapne viparyaamsaad

Dharmaam sthathraivapasyathi.

Just like a person in jagrad state touches even the unthinkable objects ,as if elemental,in the same way in dream by viparyasa see in it the dharma.One see serpent in a rope in jagrad state and is afraid of it.Similarly in dream he see an imaginary elephant and thinks that it is real elephant.I think even without bringing the usual rajjusarpa example of the traditional vedanthins we can understand the meaning of these words.

I am awake now ,in jagrad state.In my intellect ,atoms,subatomic particles,superstrings etc are revealed in this state as if they are real .My consciousness touches them and cognizes them too.But really these phenomena are ,for me and for you as well as for entire science world ,though touched by our consciousness, are really unthinkable ones .Therefore Hawking while he concludes his book A brief history of time says: what is the

nature of the universe? What is our place in it ?When we try to answers to such questions we have to depend upon some world pictures .The symbol of a tortoise tower which is anantha(endless) on which the universe is supported is such a world picture.Superstring theory also is another such world picture.Both are theories of universe.The second is mathematically correct,argues the modern scientists.But there are no witnesses for both .No one has ever seen a tortoise carrying universe on its back.But no one has ever seen a superstring either (page 181) .By the viparyasa the jagrad consciousness touches many things as if they are elemental .but which are really unthinkable .By being unthinkable one need not become truth.What we see in dreams are usually unthinkable.They need not be true.But ,they need not be untrue either.This has to be understood when we compare jagrad experience as dreamlike ones.

42.Upalambhaathsamaachaaraad

Asthivasthuthwavaadinaam

Jaathisthu desithaabudhair

Ajaathesthra sathaam sadaa.

By our gain of things and by the use by body,mind etc of them,some people argue that those objects have asthithwa (their truthful existence).There are people who are afraid of ajaathathwa(not being born again) .And for such people Budha (intellectuals) have advised jaathi or birth.This is to pacify people who are afraid of death,and of those who don't want such total annihilation and wants to be reborn.

Sankara proves with expertise and scholarship that there does not exist something called Jaathi .Then why does some intellectuals go on speaking about jaathi being a truth and its existence ?There are people who perform all rites of varnasrama and believe in it due to their experiences of it.They have belief that even this body has existence and by doing dharma,they will be reborn in a better janma /birth /jaathi.For such people the ajaathi,lack of a new birth,and cycles of lives etc is unthinkable .For them total merging in Brahman is equivalent to annihilation and they don't want that .They are afraid of even thinking of such a possibility.They are of lesser intellect than the intellectual brahmagna.But ,the compassionate Brahmana does not want to discourage them and make them afraid .They have a democratic way of advising positive thoughts to all according to the level of intellect of each person .It is for them the intellectuals have spoken about births,rebirths

due to good dharma. Not for the wise liberated Brahmana .

43. *Ajaathesthrasathaam theshaam*

Upalambhaath viyanthi ye

Jaathidoshaa na sethsyanthi

Doshe thapyalpo bhavishyathi

Even those who are astray in their path due to dvaitha experience which occurred due to fear of ajaathi, the jaathidosha does not affect . Even if the jaathidosha occur to them, even that is very little. Even the dvaithin does not get jaathidosha. This statement of advaithin is to be understood with careful consideration. The approach of them is compassionate even to dvaitha theories. Even those take up a opposite view to their own view , they do not curse and instead say that even they are not affected by jaathidosha . Even they are made innocent and sin free .

The four ashrama , the four varna are carefully dutifully followed by people of India. They are astray from the path of Brahmapada and have adopted a dvaitha position . They think there is jaathi for the ajaatha and thus their views are logically incorrect. But, the advaithin say that since they carefully follow the ethical codes of conduct and do not hurt society and it self , the academical logical incorrectness does not affect them or their life. The only defect is that they may not be to view all (living and nonliving) as same Brahman , what is called samyagdarsana. Yet they do live a good ethical dharmic life for the hitha and good of society and are blessed individuals.

If one asked , is not upalamba and aacharana (gains and doing) signs of having dwaitha, the answer is no. Because both of them are likely to be broken. How ?

44. *Upalam bhaath samaachaaraan*

Maayaa hasthee yathochyathe

Upalambhaath samaachaaraad

Asthivasthu thathochyathe

How we feel a illusory elephant (in dream) as real by gain of it and by function of it in dream, like that an object is said to have asthithwa by upalamba and aachaara. Then what is that truth or true object which is the basis for the asadbudhi like jaathi etc?

45. *Jaathyaabhaasam chalaabhaasam*

Vasthwaabhaasam thatahiva cha

Ajaachalamavasthuthwam

Vignaanam shaantham advayam

Like being born,moving,and as if an object is seen or felt that which is unborn,unmoving and which is not an object.It is aja,achala,avasthu ,shaantha ,adwaya,and that vignnaana is basis of all.Whatever is felt as born is actually unborn.Whatever seen as saayana is actually nirayana.Whatever is seen as matter is really not matter.

There is nothing except the calm,and tranquil knowledge which is Eka ,unborn and eternal,unchanging,inertial field of energy .

Ajaathi being seen as sajaathi is jaathyaabhaasa.

Suvarna is born.Suvarna goes.Suvarna is obese and whiteskinned.In this “Born”is jathyaabhaasa .Goes is Chalaabhaasa.Obese and whiteskinned is vasthuaabhaasa.Suvarna is Athman,which is Aja, adravya,achala,and such a Athman is here misunderstood as a form and name of a matter which moves and has physical properties.All these vyavahaara are based on the calm tranquil,birthless Athman which is Vignaanamaya .Prajna is being misunderstood as a dravya(matter composed of elements) with form and name and as body .Once I know that this is not so,and I am my prajna and Prajnaanaam Brahman ,these misunderstanding end .

46.evam jaayatthe chithamevam

Dharma: ajaa :smrithaa:

Evam eva vijaananthaa

Na thanthi viparyaye.

The chitha and dharma are Aja ,unborn.Knowing this,a person does not fall into the opposites of dualities .Brahmagna knowing Athman as Aja,does not enter the ocean of avidya again.This absolute truth of the vision of the universe is shown with a beautiful simile in next sloka.

47.Rijavakraadikaabhaasam

Alaathaspanditham yathaa

Grahanagraahakaabhaasam

Vijnaanaspanditham thathaa

By the vibration of a firestick one can create linear as well as cyclical geodesical Abhaasa .Like that with vibration of vijnaana ,the grahana(cognition) and graahaka(cognizer) are

created as two abhaasa ,one linear and the other in the opposite direction as curved geodesic.

In the explanation of the 34th sloka I had mentioned the two arrows of time traveling in opposite directions .And it was said that that opposite directions as well as the movement is a illusion .Mind is graahaka or cognizer.The consciousness of time is the process of grahana or cognition.In other words time is grahana or cognition.The one who cognize,and the one who is cognized and the process of cognition are only vibrations of Vignaana .The subject –object difference is thus nullified in advaitha.The absolute truth is that oneness .

Universe is energy called a fire,In it some graham move in linear directions in same directions.The dark planets and the comets and memories in our mind move backwards in spacetime.By this backward movement is the process of grahana (cognition) happening.This is used here in two meanings: The cognition of principle of the objects. And the grahana of a graham/which can also be the eclipse of a celestial sphere by another one casting a shadow on it .This grahanagraahakaabhaasa is the subject object (vishayivishayaabhaasa) difference.Only when the vignaana vibrates we have this differentiation as well as cognizance of oneness of them.When does vijnana vibrate? When it is touched by avidya .The vijnana which is Aja and achala is vibrationless Brahman/Shiva and in it when Maaya/Sakthy vibrates we have the grahanagraahakaabhaasa and vidya .

48.Aspandamaanam alaatham

Anaabhaasamajam thathaa

Aspandamaanam vijnaanam

anaabhaasamAjam thathaa.

The firestick when it is not moving or vibrating it is vijnaana ,anaabhaasa and Aja.(The moment it starts vibrating it becomes sakthy/maaya).All jadaabhaasa and chidaabhaasa are ultimately the Shiva/Brahman that is anaabhaasa and Aja.

The law of inertia as well as the law of the harmonics of the cosmic string and creation is thus a balance of sine and cosine waves as I had explained in the commentary to Panchasidhanthika of Varahamihira.

49.Alaathespandamaanevai

Naabhaasaa anyathobhuva:

Nathathothanyathra nispandaa-

Nnaalaatham pravisanthi the

When the fire stick moved,the forms of abhaasa formed were not from any other things(anyathobhuva).They do not go away from that firestick which is nishpanda (nonvibrating).And they do not enter the alaatah either.

All the linear and curved forms made by the vibrating firestick of energy are not different from the firestick and they exist in it always and they have no creation,or destruction within that firestick.They do not have birth or death since they always exist in it.Only sthithi(position)in the firestick is the truth .Thus birth and death is untruth.It is the sthithi in Brahman which is truth.

50 Na nirgathaa alaathethe

Dravyathwaabhaavayo gatha:

Vijnaanethapithaithavasyur

Abhaasasyaa visheshatah:

By the absence of dravyathwa (matter is dravya) those forms are not from the stick but from the energy.In vijnana also the absence of aabhaasa and its nonspecial nature ,it is not from any individualistic matter but from the fire of vijnaana in general.

We see the form of the firepictures.But they are not matter .We do not say that they originated from the stick,but from the energy of the fire in it.Similarly jadaabhaasa and chidaabhaasa are not from any individual or from an individual's vijnaana.They are sparks of vijnaana itself .Of the energy field itself.

51.Vijnaanespandamaane vai

Naabhaasaaa anyathobhuva:

Na tahthothanyathra nispandaa-

Nnavijnaanam visanthi the

The vibrating vijnaana have creation of abhaasa in it and they are not born of anything else.When the vijnaaan is nonvibrating,they do not leave it and occupy another position either.Always it is having sthithi in vijnaana.It doesntenter or leave ,take birth or end but always exist .This permanent existence without going,coming and other changes is a steady state of existence.In the 17th sloka the mahaasphota (Big bang) and

Mahaapralaya(big crunch) were said to be the same and in such a moment of oneness of birth and death ,only sthithi or existence is visualised by science .This sasthanarsana is here expounded.Brahman or creativity and Shiva or destruction(prabhava and pralaya) are two waves in the same existence or Sthithi which is Vishnu according to this and they are not three phenomena .

52.Na nirgathaasthe vijnaanaath

Dravytwaabhaavayogatha:

Kaaryakaaranathaabhaavaadh

Yathothachinthyaa:sa daivathe

By the absence of matter ,they cannot be considered as coming out of vijnaana.By the absence of cause and effect they are unthinkable.The linear(rijuhwa) the curved(vakrathwa) or geodesic etc are untruths ,yet when the vibration is there they appear to be truth.

From pranava by its vibration linear and curved movements make the cosmic raasichakra or wheel of field ,and it appears as truth.In the light of consciousness which is vijnaanamathra(vijnaana alone) creation and destruction though untruths are felt as truths.This relative truth as prapancha or cosmos is felt as if it is dravya or matter .But in reality it is not matter or dravya but light or energy .That is why because of dravyathwaabhaava(absence of the state of matter) it is said that it has never come out of Brahman .In reality the Aja,Eka Athmathathwa remains as such forever and this is the eternal sthithi. Since it has no association with cause and effect(for that eternal sthithi) it is achinthyaa or unthinkable .

53.Dravyam dravyasya hethu:syad

Anyadanyasya chait vahi

Dravyathwamanyabhaava vaa

Dharmaanaam nopapadyathe

Matter can be cause of matter.From a different thing another can arise. For dharma we do not find either dravyathwa(nature of matter) or Anyabhaava(thenature of being another).Therefore Athman which is adravya and ananya does not have cause or effect .There is nothing except this adravya Brahman.Thus understand that the cosmos which always is existent within the Brahman itself,and though being adravya is felt as if it is

dravya ,is ananya from barhman .Then there is no dravyathwa,cause or effect or birth nad death in the cosmos either .Because it is Brahman it is Aja and achintya too.If cosmos is like that ,all cosmic objects also must be having the same property of Brahman.The Jeevaathman who are chidaabhaasa are also Brahman on this logic.

54.*Evam na chithajaa dharma-*

Schitham vaapi na dharmajam

Evam hethu phalaaa jaathim

Pravisanthi maneeshina:

Like this dharma are not born from chitha.Chitha is not born from dharma .Thus the wise people have logically decided the ajaathi(birthlessness) of the cause and effect.All dharma are the aabhaasa of vijnaanaroopa and one is not born out of another .Then one cognizes that effect(phala/kaarya) Hethu(karana/cause) are not born from each other.Here Sankara negates the phala or effect calculation of astrologers for prediction.He says by saying that by the positioning of graham in certain positions in the field is the cause for teh to predict the phala or effects .He questions that science of prediction because of its unscientific nature.But he does not question the science of Astronomy or astrophysics of ancients and uses it several times for explaining the upanishadic teachings .

In the predictive astrology which is vyavaharika ,and in panchangaganitha and ayanamsaganitha(classical Newtonian type astronomy and precision of equinox) is only relative truths.Sankara is mainly concentrating on the quantum astrophysics and the grand unification of all arts and sciences through medium of sound .

Aham karthaa ,mama dharmaadharmou thathphalam kaalaanthare kwachith praaninikaaye jaatho bhokshya . I am doer,my dharma nd adharm and their effects after some time may have reactions on life forms is a thought which leads the ethics of the land .

55.*Yaavadhethu phalaaavesas-*

Thaavadhethu phalodbhava:

Ksheene hethu phalaavese

Naasthi hethu phalodbhava:

Till you have desires in the attainment of effects of your karma,samsaara also exists.When that desire is lost,samsaara also ends.

57.Samvrityaajaayatthe sarvam

Saaswatham naasthi thenavai

Sadbhaavena hyajam sarvam

Ucheda sthenanaasthi vai

Samvrithi(covering by maaya/avidya)causes the feeling of birth of everything.Because of this,none of the things felt as born are eternal.But in sadbhaava being Aja or birthless destruction or end also is not there.

Samvrithi is avidya and is the mundane vyavaharika truth only.Samvrithi means samvaranam .By its covering ,birth,death,jaathi ,movements etc are felt.When it is gone with proper Vidya ,there is no jaathi,janam or mrityu ,or movement .Only the ekam Ajam as sadbhaava(truth) exists in vidya.

58.Dharmaaya ithi jaayanthe

Jaayantha thena thathwatha:

Janmamaayopamam theshaam

Saachamaayaa na vidyathe

Like this,whatever dharma is seen as born,(the jeevathman) are not actually born.Janma is a Maaya .That maaya is an illusion and does not exist.samvrithi is a covering and that is Maaya .By that covering illusion of birth of jeeva and cosmos and objects is felt.Is there a thing called Maaya? No .So Maaya is a thing that does not exist .Even the feeling that the things have birth and death and jaathy is an illusion.

59.Yathaa maayaa mayaad beejaad

Jaayatthe thanmayonkuraa:

Naa sou nityona cho chedi

Thadwadharmeshu yojanaa:

How from the illusionary maaya seed ,an illusionary sprout is born,in that way the anitya and the indivisible Athman are associated.Dharma is the anitya body and the nitya indivisible Athman .If that is the sprout,its seed also should be like that.That which can be again and again divisible into subtlest parts is an anitya cosmic body .The Brahman is that which is not divisible.Thus the seed also should be a complex of these two natures,if the sprout is like that.

60.Naajeshu sarvadharmeshu

Saswathaa saswathaabhidhaa

Yathravarnaa na varthanthe

Vivekasthathra nochyathe

In all dharma which are Aja, there is nothing with names of eternal and noneternal. Where the varna does not function, there wisdom cannot be found. For a thing with no birth, the statement that this is nitya or this is anitya and such Nityanityaviveka is not possible. Varna (colour/sabda etc and the name and form made out of them) if not used for vyavahaara (functions) one does not see nityanityavasthuviveka which is part of cognitive sciences. The absolute truth is Aja and is eternal rasa or bliss experience and measured only by vijnaana maathra. It is light of wisdom. To describe an object we use varna.. But there is a state where even those varna disappear. This state expressed as Yatho vachonivarthanthe "by sruthi is being eulogized here in Brahmanana. That is with wisdom of varna (varnaviveka) one cannot differentiate it as Nitya or anitya. It is both simultaneously .

61. *Yathaa swapne duayaabhasam*

Chitham chalathi maayayaa

Thathaa jaagrad duayaabhaasam

Chitham chalathi maayayaa.

How the chitham is moved in dream by maaya and shows as if dual, in the same way chitham in jagrad also is moved by maaya and behaves in dual manner. Thus the maaya and dual feeling is there in both states. In jagrad time move forward and mind in memory move backward in two opposite directions. In dream without any specific law time and memory move in all directions. Thus the harmonic movements of a pendulum and a string are shown in both states by the Athman which is not moving at all. Both are illusionary.

62. *Adwayam cha dwayaabhaasam*

Chitham swapne na samsaya:

Adwayam cha dwayaabhaasam

Thathaa jaagrannasamsaya:

Chitham in dream is adwaya and we are feeling it to be dual and in that no one has any doubt. Similarly there is no need to doubt that in jagrad also, chitha is adwaya but behave

as if it is dwaya and that too is illusion as in a dream.

63.*Swapnadrik pracharan swapne*

Dikshuvai dasasusthithaan

Andajaan swedajaan vaapi

Jeevaan pasyathiyaan sadaa.

Those who see dreams, travel in dreams and reach ten directions and see all jeeva which are born out of eggs and from the sweat .

64.*Swapnadrik chithasadrishyaasthe*

Na vidyanthe thatha: prithak

Thathaa thad drishyamevedam

Swapnadrik chithamishyathe

The visions in the chitha of the dreamer has no existence apart from the dream. The chitha of dreamer is a private vision for only his individual consciousness. That means it is subjective and not objective . Then all the visions seen in a subjective plane are also subjective.

65.*Charan jaagarithe jaagrad*

Ikshuvai dasasusthithaan

Andajaan swedajaan vaapi

Jeevaan pasyathiyaan sadaa

The person in jaagrad state travels and see eggborn and sweatborn creatures in ten directions of the world. Some write their experiences as travelogues. Others classify them and do morphological grading and grouping to families, species , genera etc . Some describe and some enjoy them.

66 *Jaagrachithe ksaneeyaasthe*

Na vidyanthe thatha: prithak

Thathaa thad drishya me vedam

Jaagrathaschithamishyathe

In chitha of a jagrad state , the visions have no more existence other than that in the privacy of the seers mind. That jaagrad chitha is seen only to the seers consciousness and is private . So the visions of the dreamer as well as that of the awakened jaagrad state man are equally subjective and not at all objective .

67. *Ubhehyanyonyadrisyethe*

Kimchidastheethi nochyathe

Lakshanaa soonyam ubhayam

Thanmathe naiva grihyathe

Both of them are mutually viewing each other. Is it truth is the question asked. And the answer given is : "NO". Both have no lakshana or signs. Each is understood by the opinion of the other only. The consciousness view jeeva and jeeva view the consciousness and each is subject or vishaya of the other. Chitha and the things observed by chitha have this mutual visualization and wise people knowing this decide that their asthithwa like the elephant in a dream is an illusion. Chitha and chaitya (the sight seen by chitha is chaitya. Also known as the vaasthu of a temple) have no pramaana or proof or lakshana. Each has to be known by the other.

68. *Yathaa swapnamayo jeevo*

Jaayathe mriyathethapi cha

Thathaa jeevaa amee sarve

Bhavanthina bhavanthi cha

69. *Yathaa maayaamayo jeevo*

Jaayathe mriyathethapi cha

Thathaa jeevaa amee sarve

Bhavanthi na bhavanthi cha

70. *Yathaa nirmithako jeevo*

Jaayathe mriyathethapi cha

Thathaa jeevaa amee sarve

bhavanthi na bahvanthi cha

How the jeeva in dreams take birth and die, how the jeeva created by maaya takes birth and die, and how a jeeva produced takes birth and die, just like that every jeeva is born and die.

For a jeeva in dream the birth and death are illusionary and not real. This is applicable to all jeeva we see around as if taking birth and then disappearing in death. The term jeeva produced is noteworthy. I wonder, was there the awareness of technology to make artificial jeeva or life as we have? The robot jeeva do not have birth and death. The jeeva

we see round also is like that .No birth and no death.

71 .*Na kaschith jaayathe jeeva:*

Sambhavothasya na vidyathe

Ethathaduthamam satyam

Yathra kim china jaayathe

No jeeva is ever born. There is nothing called origin of life. (sambhava is the origin of an event). The best truth is that in which nothing is born. In the vyavahaarika satya (which is relatively lower truth) alone the question of birth and death of jeeva arise. In absolute truth (paramarthikasatha) nothing is born or destroyed. (The middle or praathibhaasikasatha is in between . The middle path).

72. *Chithaspanditha me vedam*

Grahyagraahakavaddwayam

Chitham nirvishayam nityam

Asamgam thena keerthitham

Object and subject (grahya and grahaka) are dualities created by vibration of chitha. Chitha when it is nirvishaya , nitya, asamgha no such duality is there. Only when there is a vishaya there is vishayasamgha or attachment to it. Nirvishaya means chitha with no vishaya and therefore totally nonattached.

If Only then ni:samghathwa (nonattachment) is possible , nonattachment will never happen is the view of opponents as purvapaksha. They say, the differences of a saastha (Guru) shishya (disciple) and the wisdom (instruction) should be there for any vidya .

73. *Yo thasthi kalpithasamvrityaa*

Paramaarthena naasthyasou

Parathanthraabhisamvrithyaa

Syaannaasthi paramarthatha:

That which seems to be present by imagined coverings (avidya) actually does not exist. By the parathanthra samvrithy (coverings of the methods of others) it may be present. But in reality it is not there,.

Even the sciences and topics like that have been created by samvrithy or avidya itself. They are imagined as the methods for instructing the absolute truth and their

importance is as an educative method. That is even they are created from imagination of the educationists .If you know that truth, this duality will be lost. The enquiry of the other methods are relative truths and therefore they too are ultimately said to be absent by logic .

Parathanthra are other sciences like Jyothisha (astronomy) vaidya (medicine) and other such physical and biological sciences .As said in commentary of 41st sloka even if it is a superstring theory or a giant tortoise on which the universe is functioning both are imaginary constructs/concepts made by an intelligent mind from its imagination .Thus they are all samvrithy imagined by chitha only. The truth differs in different sciences .Because it is a relative truth. What is truth for one science need not be truth for another .What is truth for one scientist in the same science may not be truth for another scientist in the same field of science either. All these prove that they are all constructs of chitha and hence relative. Each scientist knows the truth of what is said in this sloka .

74.Aja:kalpitha samvrithyaa

Paramaarthena naapyajaa:

Parathanthraabhi nishpathyaa

Samvrithyaa jaayathethu sa:

Even Aja is a samvrithy imagined by chitha. In truth even Aja doesn't exist. Because according to the other thanthras concepts we see that as being born according to the samvrithi (covering of avidya)

It is the spiritual science which has decided the concept of an Aja or unborn. Even that is chitha kalpitha says the spiritualist. Because when we speak of sciences the authority of spiritual science alone is not taken as truth .The spiritualist (or religionist) of India as Advaitin is so democratic .Even the science of spirituality is only a vibration of the chitha and the spiritualist knows it better than any other person .Because he/she is concerned with naada Brahman ,the last vibration , and when even that last naada vibration is controlled the perfect silence he/she experience Shiva/Brahman anubhoothi.

75.Abhoothaabhiniveso thasthi

Dwayam thathra na vidyathe

Dwayaabhaavam sa budhwaiva

Nirnimitho na jaayathe

One has likings of nonelementals. Then there is no duality. When a person understands the absence of all dualities, then there is nirmitha or causelessness. Then he has no cause and he is not born and he has no death either.

When one's interest in all the five elements and their creations ends and from the gross things the interest goes to nonelemental (beyond the gross elements) subtle states only then he/she approaches a nondual state and as one goes deeper and deeper into that realm the causeless choiceless awareness of truth is dawned. Only then one can understand the real truth. Only very few reach there but a few reach there is significant showing the possibility of human race to reach there. It shows the evolved consciousness of a human ancestor and how we differ from the other species by such faculties.

76. Yadaa na labathe hethoon

Uthamaadhamamadhyamaan

Thadaa na jaayathe chitham

hethuabhaave phalam kutha:

When the three causes designated as the highest, lowest and the middle are not obtained and there is total causelessness, then chitha cease to be born again. When there is no cause how can effect be there?

The varna and ashrama etc have their own respective dharma decided by the ancestors. By the best dharma one gets birth in divine womb. By middle dharma in human womb. By lower dharma in animal (thiryak) wombs. The cause of birth is these dharma which are followed by each individual (not by a group or society). If even these causes are not there, along with the birth, deaths and effects of karma then the ashrama, jaathi and varna are also not there. Thus the causeless chitha in Samadhi goes beyond all such constructs of human chitha and of the constructs of society made out of them. For such a person alone all what is said about the causeless birthless state is applicable. And for those who have not crossed that barriers one has to observe dharma according to one's nature.

This is a purely academic and scientific discussion by the greatest intellectual giants of the country. The ordinary common man enmeshed in desires of world like domestic life, luxuries and all enjoyments of fame and popularity quoting such words and confusing the common man is not ideal for any society which needs order and law.

If there is no seed there is no sprout. In a chitha where the seed or cause is destroyed , the sprout also is lost.

77. Animithasya chithasya

Yaanuthpathi :samaadwayaa

Ajaathasyaiva sarvasya

Chithadrishyam hi thad yatha:

The origin of chitha without a cause is sama(balanced/equalized) and adwaya(with no dualities). It is the vision(drisya) of Ajaatha (unborn) as well as of Savam(all).

This is the state called Liberation or moksha in Indian philosophy. The lack of birth of chitha which is causeless, nondual and free and which visualize all as One is Aja (birthless) and amritha(deathless). It is always in all ways equal (sama) in all states (avastha) and is without adjectives Adwaya(Nondual).. Before awakening of wisdom , for chitha its visions were dualities, births or jaathi, etc . But they were only the dreamlike illusions of chitha before it knew its true nature. Even in that state chitha was Aja and causeless . That is , before awakened wisdom or enlightenment , and after it chitha had been Aja only . The visions before awakening were its dreamlike illusionary visions . Thus there is no contradictions in the view of the advaitin and it does not negate the views of the dwaitins . But it sees that duality is a relative truth imposed as a method to make us realize the true state of Athman.

The visions of a moving chitha are seen both in jaagrad and sleep. We imagine that those visions have a birth and death. The vision of a chitha which is nonmoving is sama, adwaya, Aja and in it no other thing (duality) is imagined .

78. Budhwaa nimithathaam satyaam

Hethum prithagnaapnuvan

Veethasokam thathaaa kaamam

Abhayam padam asnuthe

By intellect , cognizing the causeless truth , not accepting another as cause , enjoys that pada(state) which is free from sorrows, desireless and fearless. That person does not take birth again.

79. Abhoothaabhinivesaadhi

Sadrise thath pravarthathe

Vastuabhaavam sa budhwaiva

Nissangham vinivarthathe

It is because of interest in the nonelemental the chitha functions in similar nonelemental things. When the consciousness of absence of physical matter is dawned, it loses attachment to them, and avoids them.

Desire or kaama itself is the greed and that leads to selfish needs and power and hoarding etc. All these happen due to interest in gross physical things. The opposite is the interest in nonelemental subtle things and ideas etc. The abhoothaabhinivesam (interest in nonelemental) also has an inbuilt belief in duality since it considers bhootha and abhootha as separate things. When even that duality is lost chitha becomes totally free from desires.

In which thing the chitha is interested in that alone the chitha will function. Only when the chitha understands that such a vastu is nonexistent, its nonattachment occurs. When chitha is interested in nonelemental subtle things it loses attachment to gross mundane things of five elements and becomes fixed in transcendental ideas and things and then discovers that even the gross physical things are essentially nonelemental and subtle (That is what the modern science has now achieved). When bhootha and abhootha are recognized as same no attachment in any duality remains and chitha is liberated, free and adwaya.

80. Nivritasyaa pravritasya

Nischalaahithadaa sthithi:

Vishaya: sahi budhaanaam

Thatsaamyam ajam adwayam

That state which is nonattached, nonfunctional in anything, and totally movementless (vibrationless) in inertia is the subject in which the chitha of the Budha (intellectuals) is interested in. It is the equalized balanced state Aja and adwaya. Brahmaswaroopa is that which has nonattachment from everything, equally balanced and silenced without a single vibration and the experiments of a yogin is to experience this state in Samadhi. That is, the subject of thought and research of the top intellectuals (Called the Budha) is this inertia state Brahman which they described as

aakaasalinga (sign or lakshana of aakaasa where only soundwaves travel as Akshara OM).

The Aja and adwaya (birthless,nondual) with vignaana as dense essence (vignaanaikarasaghanalakshana) ,in balance is the vision of a Budha's chitha as well as the form of Brahman .Because they have become One .Chitha itself is the vision of chitha.Both Goudapaada and commentator Sankara has used the word Budha as a general term for intellectuals.That is ,the title Budha was given to Gouthama Sidhartha in 500 BC because he investigated this truth Brahman which is famous in the Vedas .There is no sign of disrespect to Budha or the Buddhist sects in Advaita of Sankara,Goudapaada .And there was no contradiction in what Budha did against vedic experiments of Brahman experience or Nirvaana state .Then who spread such tales of enmity between Brahmanism and Buddhism ? That is what we have to investigate to see the divide and rule policy of some imperialist after middle ages in India.

81.*Ajam anidram aswapnam*

Prabhaatham bhavathi swayam

Sakridvibhaano hyavaisha

Dharmo dhaathu swabhava:

That which is Aja,anidra(without sleep or thamas) and aswapna(with no dreams) is always selfrevealing by its eternal light.That dharma(function) by its dhaathuswabhava(the nature of the element of light) is always enlightened and shining.

This selfilluminating field of energy does not depend upon a second light for its enlightenment and never have a moment of darkness of ignorance .The swabhava of light is light itself .It is by that the chitha(energy is chith.That with energy is chitha) is selfillumined.It is thus swayamprabha or swayamjyothi (light by itself).But then why don't the mundane people do not grasp this truth about their own chitha which a yogin grasps so easily ?

82.*Sukham aavriyathe nityam*

Du:kham vivriyathe sadaa

Yasya kasya cha dharmasya

Grahena bhagavaanasou

This Bhagavan is eternally covered by the cognizance (grahana) of one of the dharma and is enjoying the sukha or bliss of that cover. To remove that cover or aavarana is sorrowful. It is easy to cover it with desire and interest in different subjects or vishaya. But to remove those covers and see real truth is not that easy. That is why Katha Upanishad has said:

Acharyo vakthaa kusalo thasya labdhaa”.

Scholars go on arguing whether a Bhagavan exists or not. This argument itself becomes a very strong cover for their chitha. If this is the state of scholars what is to be said about common people? Their intellect which is not at such a high level is easily covered by so many desires. This covering is called avidya or ignorance and a good Guru alone can remove that and show the real nature.

It is interesting that even the chitha of the nonintelligent common man is called Bhagavan by the sage. Because though covered by avidya, even in a common man the chitha is the nature of Aja only.

83. *Asthinaasthiasthinaastheethi*

Naasthi naasthi naaasthethi vaa puna:

Chalasthirbhayaabhaavair

Aavrinothyesha baalisa:

Asthi(it is present) Nasthi(it is not present).

Nasthi,naaasthi (it is not present,not present).

It is moving,nonmoving (inertia) and it is ubhaya(both moving and nonmoving) .

In this way the scholars go on arguing with their intellect on existence and nature of truth as if they are children/babies quarrelling over a doll. This argumentative covers have become so thick on their chitha that they are unable to experience the truth .

84. *Kotyschathasra ethaasthu*

Grahairyaasaam sadaavritha:

Bhagavaannabhirasprishto

Ye na drishta: sa sarvadrik

By these different opinions the chitha as Bhagavan is covered (as if in a grahana or eclipse) always. The one who visualize that Bhagavan which is untouched by all these opinions is the true sarvadrik who see everything .

Vainasika say God does not exist.(asad)

Ardhavainasika say God exists and do not exists simultaneously .(sadasath)

Nasthi,nasthi(does not exist.Twice to show their vehement nature) say the atyanthasunyavaadin or nihilists.

Asthi or existence as movement and naasthibhaavam as nonmoving pot etc is by the adjectives of nature .That which is always moving as chala,that which is always nonmoving(inertia) as sthira and that which have both (chalasthira) as sadasad is thus classified.Then comes the atyanthaabhaava or abhava as total absence .These four are the vikalpa of scholars about truth.That Purusha who witness all these different opinions or vikalpa of chitah,but do not get attached to any of these,and is not covered by attachments to such dreamlike vikalpa of chitha enters the Muni (silenced chitha) as the gnani of vedantha and Upanishads .It is who is called sarvadrik and sarvagna but nonattached to anything .These are attributes of truth,Bhagavan and gnani alike.

The muni who is sarvagna and sarvadrik is the real knower of Brahman .Not the person who argues about the existence and nonexistence and nature etc in academic chairs .The visionary who see truth (satyadrashtha) is sarvagna .Sankara ,the sarvagna argues in clear terms .

85.Praapya sarvajnathaam kritsnaam

Brahmanyam paramadwayam

Anaapannaadimadhyaantham

Kimatha: parameehathe

The Brahmanya (the state of Brahman is called Brahmanya and the person who attained it is Brahmana) which reached this sarvagna state is the nondual (adwaya) and the para(beyond everything).For it there is no beginning,middle or end.Beyond that what else has to be desired ?

Even a small child will understand here that the word Brahmanya is used by Goudapaada and Sankara ,not as a caste or class but as the knower of Brahman .Thus Brahmanism in the true sense means the highest intellectual as well as intuitional swanubhoothi state of Brahmagnaana .The highest desire for any human being to achieve is that state because there is nothing beyond it

86. Vipraanaam vinayohyesha

Sama:praakrithauchyathe

Dama:prakrithidaanthathwaad

Evam vidwaan samam vrajeth

The vinaya of Vipra is called the natural Sama (of samana) and the dama(control of senses).Knowing this a scholar(vidwan) attains sama .

The samana as a sect of jaina were thus not different from the vipra and budha who were following vinaya (see vinayapitaka of Buddhism) as a lifestyle.The vinaya is a natural control within Athman of a seeker and knower of Brahman which the society accepts as a lifestyle seeing its importance both in education as well as in society life for lawful coexistence.

Brahman is naturally shaantha like prakrithi(nature) That is why sama is said to be a natural calmness of the person (vipra,samana and Budha) .Brahmana is a knower of Brahman who is naturally calm due to his wisdom of Brahman.There are four crores of raagadwesha which act as causes of samsara which causes stress and strain of chitha.Brahmana is one who is not affected by such causes of samsara and his chitha is always naturally calm .It is not the name of a caste but of a quality of mind .The lack of touch of sensory vishaya and the sense organs is the asparsayoga of a Brahmana.

The sama or equality of mind as samatha (balanced chitha) is a stage in becoming a Brahmana and such people are Samana or samatheeya (as called by Huentsang of the people of India especially of Valabhi university) .Those who are intellectuals are another stage and they are called Sambudha or Budha .

Thus Samana or sramana,Budha or sambudha are two stages in the life of an individual who desires to attain the highest state of Brahmana or knower of Brahman as sarvagna,sarvadrik.

87.Savasthusopalambham cha

Dwayam aloukikam ishyathe

Avasthu sopalambham cha

Sudham loukikam ishyathe

The enjoyment of objects is the dual mundane experience that occurs in our jagrad state .The enjoyment without objects is the pure mundane dreamstate .The dwayaloukika (dual mundane) of the jagrad state is the basis for learning of all sashtra and for all vyavahara of the worldly life .There as it is savasthu(with objects) the samvriti of

physical objects exists .In dream ,the samvritthy of objects does not exist.Jagrad is sthoolaloukika (gross mundane) and swapna(dreamvision) is sukshmaloukika(subtle mundane) .These two experiences are common for all living things and can be verified by any one irrespective of his/her intellectual level or learning .Thus the verifiability of the science by all beings exists in tehse two types of experiments .

88.*Avasthuanupalambham cha*

Lokotharamithi smritham

Gnanam gneyam cha vigneeyam

Sadaa budhai:prakeerthitham

There is no object.ther eis no experience of it either.That experience is beyond the mundane levels.The knowledge,the to be known,and the known are always praised by the intellectuals (Budhai :).

The absence of a grahya and a grahana or garhaka in the state of Adwaita as they merge makes it Lokaatheetha or beyond all worlds.Sushupthi or dreamless sleep is the seed of all functions without grahya and grahana .Thus th edwayaloukika,sudhaloukika and lokothara are names given to gnaana in the three states of jagrad ,swapna and sushupthi.Whatever we know is within these three category only.

To go beyond sushupthi and be always in awakened state is thureeya in Samadhi.It is the beyond all worlds state.Thureeya is the Athman which is Aja and adwaya and witness of all always without covering of avidya as sleep or ignorance .That alone is vigneeyam .The true seekers know these states of chitha and praise them as methods of knowing .

89.*Gnane ch athrividhe gneye*

Kramena vidithe swayam

Sarvagnathaa hi sarvathra

Bhavatheeha mahaadhiya:

Cognizing the wisdom in the three types of gneya(to be known in the three states) the greatest intellectual (Mahaadhiya) attains sarvagnatah(all knowing state) in everything(sarvathra).

Mahaadhee is according to Sankara the Mahaabudha (the greatest intellectual) Dhee is Budhi or intellect.A sarvagna has to be a mahaadhee .He/she is sarvagna and sarvasaktha due to his/her excellent and wonderful intellect which is beyond all mundane

understandings and that intellect is praised or eulogized when one praises the Brahmana which is a synonym for sarvagnapurusha .Again it has no connotation to birth or caste as it is the Aja state and is Ajaathi and sama in all –including dog and dogeater .

90.Heyagneyaapyapaakyaani

Vigneyaanyagrayaanatha:

Theshaam anyathra vignaanaad

Upalambhasthrishu smritha:

Heya is that to be sacrificed. Gneya is that to be known. Aapya is that to be attained.

Paakya is that to be digested. Know these first . Among them,in the three dharma except Vijnaana Upalambha is remembered.

Knowing the three states of jagrad,swapna,sushupthi and the visions in them as serpent in rajju one has to sacrifice one by one. They are the heyas (after understanding them fully).

The paramarthasatha which is devoid of the four crores desires is the gneya (to be known).The bhikshu who sacrifice the three Eshana(eshanathraya of samsara) like putraishana,vithaishana and lokaishana (desire for a son and wife,desire for getting wealth and luxuries, and desire for attainment of heaven etc as loka) should attain the saadhana called paanditya(scholarship) Balam(strength) and Mounam(silence).The prapya are thus knowledge or vidya,strength of mind ,body and intellect as Bala , and silencing of mind as chithavritthinirodha,dhyana,dharana and Samadhi .

The things to be digested ,burned are the kashaaya called raagadwesha and moha (greed).

First know these four .The only vigneya is Brahman ,the paramarthsatha as absolute truth.All others mentioned are relative truths to be understood(learned) for sacrificing them .They are all avidya and coverings of darkness(ignorance) to the real nature of chitha.

91.Prakrityaakaasavath gneyaa

Sarve dharmaaanaadayaa:

Vidyathe na hi naanaathwam

Theshaam kwachana kimchana

All dharma which are gneya are equal to aakaasa and is beginningless.In it there is no manyness or duality.Aakaasa is subtle,blemishless and allpervading(sukshma,niranjana and sarvagatha).These are qualities in which aakaasa and Athman are equated.Though we

feel that there are many jeeva ,not even a iota of manyness or duality exists in Athman and this is shown by simili of aakaasa.Even this knowledge is tehn shown to be a samvrithy in next sloka itself.

92.Aadibudhaa: prakrithyava

Sarve dharma:sunischitha:

Yasyaivam bhavathi kshaanthi:

Sothamrithathwaaya kalpathe

All dharma were naturally Adhibudha and it is a doubtless law of nature.The one who is satisfied by this knowledge by his enquiry is Amritha .

All jeeva including you and me are Adhibudha.We are all by nature eternal light or enlightened ones.Like sun we are emitting light all times forever revealing the etrnal consciousness within us.All jeeva and all their dharma are thus enlightened intellects only.Thus ,if one doubtlessly visualize the enlightened energy within oneself and in all living things without any difference or duality at all,equally without depending on anything except enlightenment of Athman (in Samadhi) he is beyond selfishness and is satisfied in that eternal experience and becomes one with it and that is the Amrithabhaava .That makes one liberated (moksha).Then there is no need to try for getting shanthi .Because knowing the eternal peace and silence in ones own chitha he/she is shanthaswarupa and calm,tranquil,amritha,Aja and beyond all bondages of desires,dualities like sorrows etc.This excellent state is desired by all people of India as we know from scriptures .This educational policy had its benefits to individuals ,to society as well as to national and international relationships .

What is within us naturally has to be uncovered by removing the dirt accumulated over it ,so that we know our true nature .That alone is what the Advaitin say .There is no enmity to anyone in an advaitin's view.

93.Aadishaanthaa hyanuthpanna:

Prakrithiaiva sunirvrithaa:

Sarve dharma samaaabhinna

Ajam saamyam visaaradham

All jeeva and their dharma are by nature from beginning calm and peaceful ,without birth

and in eternal bliss,balanced and equal in all,nondual,Aja and Visaarada(learned /wise).

Thus the original state or natural state of us is peace,calm,bliss,wisdom ,equality and balance (homeostasis) .Since all are like that the effort for that state is really not there .This is understood by Bhikshu in Samadhi state .The moment of cognition that this silence of mind,this bliss and wisdom which dawned in me in this moment of Samadhi had been there in me always and was hidden from me and it is so in all beings is a wonderful one.Only one who has experienced that can understand it .One cannot communicate it with words.

I am Adibudha;I am Aadishantha .I am satya,shiva,sundara.I am sath,chith,Ananda.I am Brahman. This experience is what is called Nirvaana or samadhi state.This is called Brahmi sthithi in Bhagavad Gita .Whoever experienced this do not go back to the stressful,sorrowful samsara and its desires .

94.*Vaisaradhyam thu vai naasthi*

Bhede na virachithaam sadaa

Bhedanimnaa: prithakvaadaas-

Thasmaathe kripanaa : smritha:

The people who argue for manyness always travel in paths of separatisms .Therefore they loose the Vaisaradhya or wisdom knowledge of Oneness . They become kripana and are remembered as kripana only (by world).

Those who have manyness and dualities pursue life of dualities and separatisms and creates enmity and violence in society .They have no knowledge of a tensionfree,stressfree peaceful co-existence either in personal life or in society .They have lost the natural wisdom of Oneness of Athman .That is why they think that everyone with a different opinion from them are enemies.th eadwaithin on the other hand know the differences of opinions as the result of different levels of coverings of avidya on the naturally pure and enlightened Chita and recognize it even in the people with opposing views and in all beings .This is the basic difference between a Visaradha(knower) and a nonvisaradha(nonknower) of the One Brahman /God .By the deeds they prove that they have not understood the truth of Oneness.

Karpanyadosha is thus exhibited by jeeva which has not known its true nature.Either a inferiority complex or a superiority complex makes such people behave unequally in

society .They go on perpetuating the separatisms by words,deeds and thoughts and all problems of society can be understood from this mentality of a few individuals .

The people who create such separatisms(in whatever name it is) are ignorant or partially ignorant ,lead by desires of various sorts and by selfish motives.The absolute truth has not been revealed in their chitah because of the coverings of avidya ,says Sankara .Only is the covering of dualities are removed , one can have the consciousness of a EKADAIVA – single enlightened one-which is everywhere in everyone and is sarvagna,sarvasaktha .(thus ekeswaravaada is the sarveswaravaada itself .) Unless we see the One in all(sarva) just as it exists in us,the spirituality is not perfected .That is the message of Advaita.

95. *Aje saamyē thu yē kechid*

Bhaviṣhyanthi suniṣṭhitaḥ:

Teḥi loke mahaagṇānaas-

Thacha loka na gaahathe

Who is fixed without a doubt in that which is Aja,and saamyā(equal/balanced) that one is the greatest gnani (mahaagṇāni) in the world. This world does not know that wisdom,or that wise person.

This is an important statement.The greatest wisdom and the excellent and wonderful knowledge of absolute truth is not a common commodity and it is revealed only to very few .That person to whom it is revealed is the greatest wise person and his/her wisdom is the greatest which should be known to entire world for benefit of humanity.But unfortunately the world does not know his/her wisdom or that wise person.Why? Because the world or rather the majority of the world is enmeshed in the avidya of pleasures of mundane world which is very popular and fail to recognize the bliss beyond all bliss which is very rare .

Why is the wisdom of such a gnani so important for humanity?

Sankara says that wise person who is sarvabhūṭātmārathā(enjoying the bliss of Ātman of all elements and jeeva) does only deeds which are for sarvabhūṭahitha(good of all) .That is his words and deeds and thoughts are

“Parajanasukhāya,parajanahithāya” (for the sake of bliss and wellbeing of all,and for the good of all) and is beyond all selfish motives .Even the divine beings are unable to

find out the path of the gnani of such caliber and it is like a bird's feetmark in sky which is unidentifiable by even scholars according to Shanthiparva of Mahabharatha. This is why, without knowing advaita or Sankara, people are mistakenly calling him enemy to Budha. He identifies both Budha and Samana and eulogises them and knows the Adibudha state as that of Brahman too as we see from this commentary to kaarika of Goudapaada. Thus all the misunderstandings created by scholars who perpetuate separatism has to be removed by carefully studying the words of Sankara and the original Upanishad with its commentaries is my path and that is what I had done here. To know a gnani one has to travel through the mindscape of that gnani and books are for that. But unless we read the original we may misunderstand the chitha of the sarvagna, because the people over the years by their proportionate grades of intellect had already painted a false picture of it.

96. *Ajeshwajam asamkraantham*

Dharmeshugnaanamishyathe

Yatho na kramathe gnaanam

Asangham thena keerthitham

In the dharma which are birthless (eternal) and without samkrama (traveling or changing position) is the wisdom. That which is changeless and absolute truth is thus praised as being nonattached.

In Athman which is Aja, the wisdom which also is Aja is always existent as Achala (inertial nonmoving, unchanging) as the rays within the sun. We imagine that the sun and his rays have samkrama or change in position from one raasi (field) to another. But that is only a relative truth. Sun does not have any samkramana or movement from one part of the zodiac to another. He is achala. It is the earth which produces that feeling of movement by its movement. The enlightened wisdom that is achala and asamkraantha is in the Athman and therefore Athman as the sun is without attachment always energy only.

97. *Anumathre tathpivaidharmye*

Jaayamaane thavipaschitah:

Asamgathaa sadaa naasthi

Kimuthaavaranaachyuthi

Even if the vaidharmya (difference) is equal to an atom, that person has to be considered

as an unwise one. In that person the nonattachment will not remain forever .Then what to speak of destruction of all coverings of avidya(ignorance)?

Not even a tiny bit of duality should exist in chitha. If it exists the person has not achieved true wisdom. And the wisdom he/she shows will be temporary and the nonattached state also will be temporary . Thus Acharya does not agree with even a little of duality .

The thanthrik texts which agree with the covering due to aanavamala alone as a state of wisdom is thus agreeing with a dual type of wisdom (one with aanavamala and another without that) and Acharya says this is not possible to be accepted . If ego of aanavamala exist ,that will later lead to many dualities and the wisdom cannot be permanent then.

98. *Alabdhaavaranaa:sarve*

Dharma:prakrithi nirmalaa

Aadou budhasthathaamukthaa

Budhyantha ithi naayaka:

All dharma are by nature pure. And without coverings of avidya. In the beginning Athman is Budha and muktha(purely intellectual and liberated). Therefore all jeeva are naturally leaders(Naayaka) . The jeevathman are called Naayaka because of the Athman's nature of eternal purity, intellect and liberated state(Nityabudhasudhamukthaswabhaava). Jeeva is naayaka(leader) swamins(Yajamana /Lords) and have bodhasakthi(power of consciousness) by nature(prakrithi). The names naayaka ,swamin and yajamaana are used in war and love, in tapas and rulership, and in yajna by Indians due to this reason.

We need not say that the sun shines . Because everyone knows by the word sun ,its nature is light . It is like that about Athman. It is eternally pure intellect and liberated forever. Whether one states it or not ,it is understood by that word.

99. *Kramathe nahi budhasya*

Gnaaanm dharmeshuthaayina:

Sarve dharmasthathaagnaanam

Naithadbudhena bhaashitahm

The wisdom of the intellectual(Budha) is spread in everything . It does not change position from one to another. But it is not said that it is in every dharma by Budha.

The sunlight is spread in everything and in sky forever . Similarly the wisdom of the Athman/Brahman is spread in everything and in spacetime as fields of energy . It is in

every thing,in every thing's actions or dharma .The wisdom of Brahman has no change,reduction,or transmission from one to another since it is equally existent in all.Aakasa (spacetime)is achala(inertia),avikriya(cannot be bought or purchased or bartered),niravayava(cannot be divided into parts or organs),nitya(eternal),adwitheeya(one without a second),asangha(nonattached),adrisya(unseen to gross eye),agrahya(incognisable),and beyond actions like asana(eating) etc and is the principle of Brahman.This absolute truth with the lakshana of Aakasa (spacetime) exist in chidaakasa and ghataakasa alike and in all jeeva the aakasa or Brahman exist as Hridaakasa . This is the vedic teaching of Brahman. The absolute truth which is beyond dualities of knower,known and knowledge exists in all jeeva.And that truth was not spoken by Budha ,says Goudapaada.The Budha is used twice in this sloka.The first in the first line means all intellectuals with generic name Budha .The second in the 4th line means the Budha with a specific title ,that is GouthamaBudha .Here Goudapaada shows the incompleteness of Budha's teaching .Nowwhere else he has used the term Budha as a specific title of a specific historic personality.

In the last sloka when the science of exposition of Athman ends ,for the praise of the absolute truth he says namaskara to it.Even in that sloka he uses the term Budha as a synonym for the highest state of intellect which can be attained by an enquiring mumukshu.

100 Durdasam athigambheeram

Ajam saamyam visaaradam

Budhuaapadam anaanaathwam

Namaskarmo yathaabalam.

The state of Brahman is difficult to be attained.It is great and deep .It is wellbalanced equanimity .It is birthless and wisdom incarnate.It is One without manyness in it.That state one has to worship and praise and try to reach according to one's strength (ability of cognizance and opportunities).

The state of Brahman is a deep ocean of wisdom,unthinkable and incognizable and for ordinary people of mundane interests it is never attained.Still ,every one has by nature that principle inherent in them and therefore scholars try to uncover the covering of avidya that has covered their intellect according to their strength and ability.The people

also knowing the greatness of vidya over avidya worship vidya and try according to their intellectual, and emotional, intuitional abilities and available opportunities to hear, analyse and know about this absolute truth which exists in everything everywhere. No one can explain it with words. Yet, everyone can, if they so will it, experience it within their abilities of intellectual and intuitional faculties. All methods are for this purpose only and this is the ageold educational system which Indians followed.

Mangalasloka 1. *Ajam api janiyogam praapadaiswaryayogaad*

Agathi cha gathimatham praapadekam hyanekam

Vividhavishayadharmagraahi mugdhekshanaanaam

Pranathabhayavihantya Barhmayathannathosmi.

Though Aja with the yoga of birth, and by Aiswaryayoga (yoga for wealth) though agathy (two meanings: without movement / poor man) with gathy (movement), Though Eka (one) seen as aneka (many) in the view of softeyed ones who follow different sensory objects and their actions, and that which removes the fear of the worshipper - Namaskara to That Brahman.

2. *Prajnaavaisaakhavedhakshubhithajalanidher-*

Vedanamnothantharastahm

Bhoothaanaalokya magnaanyaviratha janaana

Graahaghore samudre

Kaarunyaadugdhadhaaraamrithamidamemarair-

Durlabham bhoothahetho

Swastham poojaadhipoojyam paramagurmamum

Paadapaathairnnathosmi.

Namaskaram to the Paramaguru who is worshippingable than all worshipped Gurus, who with the churning instrument called Prajna, churned the great deep ocean of Veda and took nectar (amritha) because of compassion in all beings enmeshed in the waters of that ocean.

3. *Yath prajnaa lokaabhaasaaprathihathimagath*

Swantha mohandhakaaro

Majjonmajjachalorehyasa kridupajano-

Danuathithraasaneme

Yath paadaavaathrithaanaam sruthisamavinaya

Praapthiragrahyamoghaa-

Thadpaadou pavaneeyou bhavabhayavinudou

sarvabhaavairnamasya

The darkness of avidya in mind enmeshed in the great ocean of samsara was removed by the sight of prajna of that God of Gods, who removes the sins of the worshipers by giving access to sruthy,sama and vinaya and I do prostreat at the most sacred feet which destroy the great fear of Samsara ,by all my faculties.

Om That Sath .

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